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the PRIEST

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TO the office of **Our Sunday Visitor**, under whose auspices **The Priest** is published, comes a flood of literature from Atheistic, Communistic, professedly anti-Catholic and official Protestant sources. Believing that the clergy at least should have some information concerning what the Church's enemies of various brands are striving to do, you will understand why we should like to have you not only read but file for future reference the information contained under the caption **For Your Information.**

Our Sunday Visitor has more than 50,000 non-Catholic readers, some of whom have been placed on our list by the clergy and Catholic organizations interested in removing their anti-Catholic bias. These people, in turn, send to our office literature which they receive from anti-Catholic or anti-Christian organizations with which they have affiliation.

Today the Catholic Church is being "officially" persecuted by Protestantism. For instance, the officers of the Federal Council of the Churches of Christ in America, representing more than four-fifths of the Protestant membership of our nation, have started a vigorous campaign against the Catholic Church. The Moderator, the highest authority in the Presbyterian Church, is out on a lecture tour maligning the Catholic Church. Practically every sectarian periodical contains one or more anti-Catholic articles today.

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either knowingly or unwittingly doing the bidding of Soviet Russia.

Clerks in the office of **Our Sunday Visitor** would have great relief if pastors were more familiar with this activity and could answer locally the questions which are sent to our office for an answer by mail.

You can be sure, dear Father, that any seemingly uncalled for attacks on other organizations which appear either in **Our Sunday Visitor** or in **The Priest**, are in fact only defenses made against unwarranted attacks on the Church, her doctrine, her policies.

Catholic Radio Again

RECENTLY (**The Priest**, June, 1945) we got off in our informal way on the subject of Catholic Radio. Two further items have come to our attention since then, worthy of comment, we think.

One of them is the amazing growth of the **Ave Maria Hour**: fortuitous in inception, you might say; "providential" is a better word. Here is the story **in nuce.**

Back in 1935 the good friars were experimenting with a sermon and hymn program. It was a non-Catholic adviser who saw in the lives of the Saints the element of conflict and final triumph that spells sure-fire radio appeal. So the **Ave Maria Hour** became what many (but not enough of us) know today: dramatizations of the lives of the Saints and, underneath, the living and life-giving formula of Catholic truth. Really it was nothing but an old tried and true formula put to a noble use: in the words of the motto of the Friars of the Atonement "ut unum sint."

So now, Father, besides **Ma Perkins** and **The Goldbergs** and **John's Other Wife** (or is it **Mary's Other Husband?**) your people will,

THE PRIEST **AUGUST, 1945** **VOL. 1, NO. 8**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

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Address manuscripts and editorial communications to the Reverend Editor at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.

we hope, listen also to a dramatization of the Last Supper, or to the story of Mary Magdalen or of St. Stanislaus Kostka. And Protestant neighbors (who are also committed to your care) can learn what the Church means by the Mass, catch the true notion of Christian sorrow for sin, and get some insight into the nobility of the religious life.

The parish priest can do his people a favor by calling such things to their attention. We know a considerable number of pastors ourselves who regularly announce the forthcoming programs of the **Catholic Hour** and the **Hour of Faith.** Why not make this service comprehensive by adding the **Ave Maria Hour** and whatever local Catholic programs are available?

There are now 120 stations carrying this program: WMCA in New York; WMEX in Boston; WIP in Philadelphia; and others by means of transcription. If 120 carry it now, we think that you could easily get your local station to join—if it hasn't already. If 120 others are doing so, what's the matter with your local broadcaster: doesn't he know a good thing when he sees it?

Father Andrew, S.A., of the Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y., will furnish you further information.

Here is the second item but it is still shrouded in considerable mystery and in the nature of a secret. We hear — as the papers say, "from a well informed source"— that still another Catholic radio venture is under way. Just what

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it is to be we cannot say, since even its sponsors have not fully decided this, but 1) it is to be national in scope; 2) it is to be altogether distinctive, a new approach to the man of good will; hence it will not cut across any other Catholic program now on the air; 3) it will feature a nationally known Catholic or nationally known Catholics.

As soon as we can clear it with the sponsors, we'll furnish further details.

An Anniversary of Note

JULY first of this year was an anniversary of deep significance yet one hardly noticed by the Catholic world (which includes us). **The Patrician,** official organ of the Alumni Association of St. Patrick's Seminary, Menlo Park, California, is our benefactor this time. It calls to the attention of its faithful readers (which again includes us) the fact that twenty-five years ago a Father Edwin V. O'Hara, pastor of Eugene, Oregon, established the first religious Vacation School in America.

Providence has led the then Father O'Hara into wider fields and heavier responsibilities; he is, of course, now Bishop of Kansas City. But the work inaugurated there in his little mission of Cottage Grove, Oregon, has assumed enormous proportions. To use the apt quotation of Father Louis Sohler, its present pastor, who writes up this phenomenal development in the June issue of **The Patrician:** "The mustard seed grew into a mighty tree." Some day, who knows, Cottage Grove may be a name as well known as Narberth; its meaning is really deeper and more profound.

"Spoiled Priests"

"NAME some famous ex-seminarians."—"Well, there is Joe Stalin, for one. Emile Combes, the terror of French religious orders, for another. Even Hitler once had aspirations to the priesthood."

Monsignor Thomas J. McMahon points out these and a lot of other more important facts in a leaflet "The Spoiled Priest," reprinted from **The Ecclesiastical Review** of June, 1942. We were talking with Msgr. McMahon recently about the work of the so-called "Morgan Fraternity," and that brings up the subject again.

It is Msgr. McMahon's opinion that "the tradition of the spoiled priest is today, as always, a real obstacle to priestly training. It is even more than that. For us to look upon what should be a Catholic elite with diffidence and condescension, is to dissipate one of our strongest forces in the field of Catholic Action. Here are our leaders, and we are ignoring them."

New York has an organization of ex-seminarians, lay-alumni, known as "The Morgan Fraternity." At the time of their organization in 1924, there were 26 of them. In 1942 there were 300. Their ideal has been to stay close to the altar. For that purpose they meet each month, discussing the best way of exercising their lay priesthood.

"The Morgan Fraternity," says Msgr. McMahon, "has made possible, through its placement bureau, a program of vocational guidance which the individual priest would find impossible to give the youth seeking his advice. Members

(Continued on page 56)

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Vol. 1 AUGUST, 1945 No. 8

Editorial Comment

Decline and Fall

Rublebabies ruin Russia
(Says Mrs. Sanger)

IT "LOOKS like" Russia is through! At least Mrs. Sanger, that inexhaustible font of righteous indignation, fairy godmother of unborn millions, has directed the full stream of her wrath against Josef Stalin. And, in view of her well known muzzle velocity, that should mean the end.

What has happened to the entente cordiale that used to exist between these two? Upon her return from Moscow Mrs. Sanger wrote in glowing terms: "There are no obstacles to birth control in Russia . . . We could take example from Russia where there are no legal restrictions, no religious condemnation, and where birth control instruction is part of the regular welfare service of the government" (as it is getting to be here).

But in 1944 she blasted away at blessed events in Russia in an article contributed to *The New Leader*. Russia's babies are "Rublebabies"—to use her label for them; so she called upon "the Russian women [to] arise and throw these rubles and medals into the faces of the male dictators who insult unborn generations . . ." In the words of an old socialist parody "I didn't raise my girl to be a mother."

The nature of the blast pretty well reveals the nature of the grievance: those Russians are having children again without benefit of Mrs. Sanger.

Short-order Love

At the time Mrs. Sanger visited Russia, birth control, abortion, and short-order love were flourishing. Free clinical and abortion services were available at request. Russia had set her feet firmly on the broad and easy road.

Then official Russia made an

about face. It drew a fatal distinction: it thought it saw, in Mr. Goldstein's words, that "the propagation of Socialist sex theories may be all right while trying to overthrow 'capitalism' but their application to a Socialist State is quite another matter when found to retard its growth into a dominating power" (David Goldstein, *Suicide Bent,* Radio Replies Press, St. Paul (1) Minn. 1945. [We highly recommend this careful piece of work for its significant facts and figures].

The "Facts of Life"

Of course, they were gravely mistaken in rashly concluding that man power has anything to do with a nation's greatness. One should rather strive to build up an elite class where couples are only occasionally embarrassed and impeded by offspring.

The way to win a war, to increase production of essential materials, is to decrease production of children. *We* saw that early in this war. Albert David Lasker, former chairman of the United States Shipping Board, contributed $40,000 to a birth control fund (which in all reached $300,000) "to help win the war by curbing illness among war workers." The New York *Telegram* which reported this donation noted also that "at least 15 large war industries, including two in Baltimore and Rochester employing women will have child-spacing information as a part of their general health program to combat absenteeism . . ."

According to the September (1943) issue of *Harpers,* factory managers are learning the "facts of life": "In every large factory pregnancy and abortion are constant topics of discussion among workers and also among members of the management. The workers talk about pregnancy and how to avoid it for the obvious reason that women like and need the money they earn; they do not want to leave or be fired because they are pregnant."

Yet figures show that approximately 50% of women employees in industry are married. Perhaps more, since many women lose or give up their jobs upon the advent of pregnancy; the true patriot now feels that "it is 'not nice' for obviously pregnant women to be working in a factory, and that such employment had a bad effect on the male employees, who made it the subject of frequent comment and were distracted from their work" *(Maternity Policies in Industry,* Dr. Charlotte Silverman, Children's Bureau of the U. S. Dept. of Labor, 1943). There are several easier ways out as figures when available show: in one industry medical certificates for sick insurance revealed 22½ abortions to each 1000 applicants. The total, not revealed, is confessedly considerably larger.

The Vanishing American

Now most of these good things we owe to Mrs. Sanger's initial

vision and consequent industry. We have come a long way since the days of her early tribulations. As *Current Biography* (1944) puts it: "She has seen what few pioneers see: wide breaches in the walls at which she has battered for so many years . . . . Today the birth control movement has attained a respected position in the U. S." Not only respected but highly profitable! A trade journal for druggists back in 1934 foresaw a potential two hundred million dollar market here. Back in 1934, that seemed absurd. It was —but only for the reason that within four years the "take" was more than two hundred and fifty million.

We find too the interesting statistics that since 1936 it has been legal in 46 states "for a physician to give pregnancy-spacing advice to his patient when her health requires it"; that 7 states officially include child-spacing information as a public health service; that since 1937 the "conservative" American Medical Association has recommended the teaching of birth control methods in medical schools; that the U. S. Public Health Service has a policy whereby a child-spacing program undertaken by a state's department of health will be given "the same consideration as would be given to any other proposal in connection with the health program of the state."

As a result of her assiduous labor, too, if not a result of her labor alone, we have made great progress. Paul C. Glick of the U. S. Census Bureau points out that if our present decline continues as is likely, "by 1980 there will be fewer than one child under 21 years of age residing in the average family. Dr. O. E. Baker, (a name many of our readers will recognize) predicted that our population gain will reach its maximum in 1945 or 1950: decreasing, as our births are, at the rate of 100,000 per year. We shall have a nation then of noble old men and women, rich in experience, ripe with the wisdom of their age; we shall be a people of culture and serenity and calm—life's fitful fevers will be over.

Double or Nothing

But poor Russia in sharp contrast, stubbornly clinging to her policy of discriminating between communistic and capitalistic programs, keeps on reproducing. She is rapidly ruining herself; worse yet, bragging about it. "Today," said one of her noted surgeons, Prof. N. N. Burdenko, "alongside of a high natural increase of population, we have a sharp decrease in general and child mortality. The growth of population is faster than in the western European countries. If we retain the same natural increase as we now have, *the U.S.S.R. will double its population in 25 years.*"

Russia must have become reactionary in a really fascistic fashion when yet another professor could write: "Society must

acknowledge, first of all, that motherhood is a social function, and, as a consequence of that, the state and society must organize social help to mothers and to numerous families . . . It is necessary to strengthen the propaganda of healthy motherhood and the teaching of young women that childbirth, and breast-feeding, is a physiological function of the healthy woman, and that denial of it may be detrimental to her." This sounds like an excerpt from a Catholic Family Life Bureau publication.

Yes, it is now a matter of official government policy. The New Constitution censures abortions: "The performance of them shall be allowed exclusively when the continuance of pregnancy endangers the life or threatens serious injury to the health of the pregnant woman, and only under hospital or maternity home conditions." Divorces are much more difficult to obtain and difficulties are magnified with each divorce. The constitution provides that "working women employees are to be accorded vacations prior to and after child birth, amounting to 62 days." Further, "it shall be a criminal offense to refuse to employ women on account of pregnancy, or for reducing their wages on the same grounds." "Managers of enterprises and institutions must render aid to expectant mothers and nursing mothers by issuing additional products from auxiliary farms." Just as medals and cash awards are to be conferred on mothers of large families, so, too, taxes are to be levied on citizens who have no children and on citizens who have one or two children.

Enormous Increase

According to Russian claims, the average yearly increase in population in the U.S.S.R. (1926-1939) was almost double that in the U. S., fully double that in Germany, four times that in Britain, and fifteen times that in France. To put it another way, the increase amounts to half the entire population of Britain, more than half the population of France or Italy, almost one third the population of Germany or Japan, two thirds the population of Poland.

When will Russia wake up? What is she receiving for all her vast efforts? Nothing but "Ruble-babies." Millions and millions of them. She might have been a great nation one day had she heeded that "wistful, fragile, little woman, with the courage of a wounded tiger" (thus Lowell Brentano in 1935). She might have emulated the career history seems to have in store for us; she might have become greater year by year until finally she disappeared in a final burst of glory.

Now, sad fate, she is merely multiplying instead of subtracting. Russia is just a mass, lethargic, indifferent, blind, of male and female parents, and untold millions of husky kids facing the same dread future. Russia is through!—G.J.G.

For Your Information

Protestantism's Self Defense

Lon Francis

ON several occasions we have referred to the articles written for the *Christian Century* by Harold E. Fey, its Field Editor, all designed to create in the American mind a suspicion and fear of the growing power and influence of the Catholic Church, particularly in Labor, in Education, in Legislation, in the secular Press, in the Movies, etc. We have also noted that these articles have been used widely in Protestant pulpits and Sunday Schools, and that they have been quoted and endorsed by every sectarian paper.

But it may not be known to you that a book of 300 pages entitled *Protestantism* was recently published by the *Commission on Courses of Study* of the Methodist Church. It is called a "Symposium," in which "twenty-seven eminent and representative Protestants summarize the past, present and future of their faith."

Since no work published deals with modern Protestantism as does this symposium, we believe that we shall render a service to the seminarian and even to the Catholic clergy if we present serially in this magazine, an analysis of each article and a refutation of the claims made for Protestantism and of the charges against Catholicism in that work. They will help the priest understand the non-Catholic mind better. In the seminary professors could supplement our arguments with those taken from the Fathers and Doctors of the Church, and from the authors of theological books.

Edmond Darvil Benard, of the Catholic University of America, writing in the July, 1945, number of the American *Ecclesiastical Review*, after referring to the concerted drive against the Catholic Church by Communist, professedly anti-Catholic and sectarian papers, and by the leading Protestant clergymen of the nation, wrote:

"If these attacks go unanswered, the cumulative effect may be tremendous. One raindrop is not a serious inconvenience to anyone, but enough of them make up a deluge. The Sunday supplements have created a nation of pseudo-scientists; the anti-Catholic organs of misinformation may well build up a rabidly anit-Catholic bloc in the United States. There are individuals in this country who really hate the Catholic Church, hate it with a blind and livid hatred. We should not fool ourselves any longer about that, if we have up to now."

A Symposium on Protestantism

THE *Commission on Courses of Study* of the Methodist Church has published a Symposium on Protestantism, in which

"27 eminent and representative Protestants summarize the past, present and future of their faith." The Introduction for this Symposium was written by Samuel McCrea Cavert, and opens with this remark: "The hour has struck for a strong reaffirmation of the basic principles of the Protestant Reformation." He then states two reasons for the publication of the work under consideration. The first is "the crucial importance today of freedom and democracy, which had been historically associated in the modern world with the Protestant spirit"; and the second is "the present challenge to Protestantism in Roman Catholic circles."

Cavert's premises are false in both cases and, therefore, his conclusions are false. He writes, for instance: "The Roman Catholic hierarchy in America has recently made the open claim that their Church should have an exclusive right to religious activities in Latin America." When, we should like to know, did the Roman Catholic Hierarchy in America make that "open claim"? In November, 1943, in a statement issued by the Bishops of the United States it was merely observed that the tactics of missionaries of some sects operating in South America interfered with the good neighbor policy. This thought was not born in the minds of the American Bishops, but had been promulgated by South Americans themselves.

What if South America were 95% Methodist and Catholic missionaries entered its twenty republics with the insulting slogan that they came to "bring light to their people," who, for four centuries, had been committed to a belief in all the fundamentals of Christianity, the divinity of Christ, the inspiration of the Scriptures, the necessity and efficacy of the Sacraments, the binding force of the Ten Commandments—doctrines which many of the missionaries themselves either doubt or completely repudiate.

Mr. Cavert well says, but it is true in an entirely different sense, that "the Reformation was not merely an episode in history; it initiated a process that is still going on. It should be regarded less as a consummation than as a beginning. By its fresh recovery of vital aspects of the Christian gospel, it released a new spirit that has been, and still is, a powerful ferment not only in the Church, but also in society at large." That "process initiated" has created, and logically so, the hundreds of divisions in Christendom, which, in turn, were responsible for the infidelity of the French Revolution period, and, in our day, for the religious indifferentism throughout the world. They make a mockery of Christ, create a disrespect for Christianity and for the moral law among the millions who ridicule the idea that a divine Church could be composed

of hundreds of sects speaking discordantly.

Without the slightest warrant, rather in the face of clear facts on the other side, Cavert declares: "It may readily be admitted that the temptation of Protestantism has always been to magnify freedom at the expense of *unity*. The temptation of Roman Catholicism, on the other hand, has been to magnify unity at the expense of *freedom*. The great need of Protestants today is a fuller realization that in the midst of their diversity there is an essential oneness and that they possess a common heritage in which they should all rejoice."

We doubt whether a single intelligent person among the unchurched would be impressed by such a justification for Protestantism.

Understand that the writer of the Introduction to the work we are examining declares that he is "reaffirming the basic principles of the Protestant Reformation." He surely ought to know that Luther and Calvin did not believe that man was free at all. Luther taught the total depravity of human nature, resulting in the complete loss of man's free will. In fact Luther wrote a book entitled *"On Slave Will,"* in which he taught, according to his close follower, Melanchton, "Man can of himself do nothing but commit sin, just as fire burns and the magnet attracts iron. To assert the contrary is to be a Pelagian" (Melanchton. Loc. Theo. pp. 19, 122). Calvin taught practically the same thing (Calv. Inst. 1, II, c. 1-3).

This doctrine is taught, in substance, in the Swiss, Belgian, and Scottish Confessions of Faith, and even in the *Formula of Concord,* published in 1577, which was to become the basis of Lutheran orthodoxy.

Calvin even taught the doctrine of predestination, which was embodied in Presbyterian Confessions of Faith until recent times. Today *Confessions of Faith,* which amount to "declarations of principles," mean nothing to the average Protestant. He recognizes no spiritual authority in his Church.

Most Protestant clergymen are familiar with the work published a decade ago by a Professor Betts, of the School of Religion of Northwestern University. He proposed to 500 Protestant ministers, representing a number of denominations in the Chicago area, 56 questions, whose answers would have been clear if the early Protestant Confessions of Faith were still in force. Yet the majority of the clergymen interrogated were agreed only on 11 of the 56 points, and a large minority were agreed only on one, namely, the existence of God. An analysis of Mr. Betts' survey revealed beyond question that most Protestant clergymen are doubting Thomases. The evolution from faith to more and more doubt was also disclosed in

the answers which 200 students for the ministry sent in reply to Mr. Betts' survey. They were hardly half as orthodox as the men then using the pulpit.

The Catholic Church has never magnified unity at the expense of freedom. With Christ she insists on both in the true sense. In His last discourse to the Apostles Christ prayed that His followers might be one as He and the Father are one. On another occasion He declared that the *truth* makes man *free*. The person committed to error in the religious field, as in any other field, is certainly in bondage intellectually. The person who insists on believing error, if that be his pleasure, is a fool.

Cavert pretends to clarify just what it is that gives "inner unity and coherence to Protestantism as a whole." He observes that "four basic insights furnish this inner unity and coherence." The first of these is "the immediacy of man's relation to God"; the second "a knowledge of God and of His will derived from reading the Scriptures"; the third, "man's independence of priest or ecclesiastic rites, and his duty to exercise private judgment"; the fourth, "resistance to coercion whether by political or ecclesiastical power in matters of religious faith and practice." "This makes Protestantism," he says, "especially congenial to Democracy."

Only the first "insight"—and that is more Catholic than Protestant—is scriptural in one sense. The second and third are unscriptural, irrational, and destructive of Christianity as taught by Christ and His Apostles. The fourth is unhistorical and in complete opposition to the teaching of the Reformers.

Mr. Cavert closes his Introduction with this strange observation: "Protestantism believes in the Church . . . Protestantism always leaves room for free criticism of the Church in the light of God's revelation of His will in Christ." This not only bears the marks of contradiction, but is not consonant with the boast of most Protestants today that the *Church is unnecessary* in the Christian's life; that one can be a Christian and attain salvation entirely apart from the Church. In fact the leading Protestant divines insist that Christ founded no church at all.

The only ones who are saying nothing about Protestant missionary activity (as far as the observations of an editor, who sees both Catholic and Protestant papers, go) are members of the American Catholic Hierarchy; yet, week after week, they are denounced in nearly every Protestant periodical, for interference with such missionary activity, even to the extent of bringing pressure on the State Department to have passports denied Protestant ministers seeking to enter any country of Latin America.

Realistic Approach to the Divorce Problem

Chicago priests decide to do something about it

Edward M. Burke

DIVORCE is an evil that is often decried but very seldom attacked. Our press tells of the tremendous increase in cases presented to our courts; sociologists tell very effectively of its devastating effects; but like cancer it continues on its course unchecked. It is very easy to see that within this generation the divorce rate if it follows a normal path will reach the staggering figure of one divorce for every two marriages. Everywhere the story is the same. The Chicago Bar Association acceding to a referendum of its members has sent to the State Legislature a bill urging the addition of three new grounds to the statutes. New York City reports that its Bar Association wishes to add six new grounds with the very naive assertion that, "divorce is an effect, not a cause; a symptom, not the disease . . . . it is not divorce that merits the disapproval and condemnation of those who seek to improve the situation . . . . these problems . . . must be left to sociology." And so blissfully unaware that it is precisely lax rules on divorce that produce laxity in marriage ideals these men refuse to accept a blame that is rightfully theirs.

Fully aware of our own shortcomings and recognizing the immensity of the task that confronted us, we in the Archdiocesan Chancery of Chicago tried to do something to solve this tremendous problem. We knew that our Catholics were just as great offenders as anyone else. They were going to our civil courts in ever increasing numbers; Catholic lawyers were representing clients in divorce actions. Both the one and the other took refuge in the belief that whatever the civil law permitted was licit. Under the leadership and with the helpful suggestions of our Archbishop we plunged into a new field. We knew that the beginning was going to be difficult, for it meant the re-education of people along thoughts that were entirely alien to them.

Two-Fold Plan

A) Although we knew that the task we outlined for ourselves was a vast one, we decided to adopt it. Briefly, it meant reserving to our Chancery staff the hearing of all petitions involving separations where court action was contemplated. In letters to our priests and in the diocesan schedule of instructions for Sunday Masses, the necessity

of consulting the Chancery Office before approaching the civil courts was stressed. Rather than risk the danger of utter confusion we deemed it better to concentrate our attention on this phase than obligate all who lived separate and apart from their spouses to come before us.

A Revolutionary Idea

Beginnings are never too promising and our experience was no exception. Our first few months brought us a handful of cases. People had to become accustomed to this very revolutionary idea. Gradually however the practice caught on. Our priests cooperated splendidly in sending parishioners who sought such permission to our Office. At the end of the first year we found that we had handled some five hundred separation cases. These petitions were heard by the Chancery staff and the officers of marriage tribunal.

Chancery offices, alas, have many other phases of activity, none of which can be slighted. On the other hand we could not afford to treat the separation petitions in a superficial manner. Hours sometimes had to be devoted to the handling of one petition. In order to cope with this situation we decided to augment our staff. Selecting slowly and with much deliberation, we finally obtained a group of eleven priests, all of them at least ten years ordained and with reputations for prudence and patience. Each of them was initiated into the work individually and given a course in the Canon Law he could be expected to meet in the handling of such cases. Court rooms were fitted out and a secretary appointed for the handling of the docket. At the present time we are handling some sixty cases a week. These cases are presented to us by our priests, by lawyers who wish to represent a client, and by the parties themselves. The priest judges give one day a week from their parish work to this task.

Plan of Procedure

We have decided upon a plan of procedure that is administrative rather than judicial. As soon as the names are presented to the court citations are sent out to the parties notifying them of the petition before the court and citing them to appear to discuss the matter. Long experience has taught us that the best method of approach is to insist upon hearing both parties at the same time. In this way the danger of perjury and falsehood is eliminated to a great extent, since the innocent party will not permit falsehood to go unchecked. Ample time is allowed to the parties and the salient features of the case are recorded on a case card by the judge. Any decision the judge may render, together with any conditions which might be imposed are also duly noted for possible future reference.

The judge who hears the case

is empowered to render a decision. The judgment will be either permission to separate or a command to resume or continue domestic life. The parties, of course, are notified that our decision is binding in conscience and that disobedience to a ruling so grave would constitute a serious sin.

The Civil Courts

We are not living in a country where the ecclesiastical rulings can be enforced by appeal to the civil arm. Consequently it is necessary to take cognizance of the civil laws and courts. Several fine lawyers anxious to help have placed their services at our disposal. Whenever a point of civil law arises the judge can call upon these men for advice. In this way people are enabled to know in advance what the civil law can offer them in way of protection.

It is interesting to note that on many occasions we have been able to keep people from the civil courts by pointing out to them that such recourse would avail them nothing. Many times, of course, circumstances are verified where appeal to the civil courts is an absolute necessity. A spouse addicted to cruelty may force the innocent party to seek protection from the civil law. Failure of a parent to support a family may make it necessary to ask the civil courts to impose such an obligation in specific terms.

We have diligently sought to establish a line of demarcation between the ecclesiastical and civil courts. Jealously have we vindicated to ourselves the right to determine whether a person may approach the civil courts and to what extent they may petition. Provided the civil lawyers observe our rulings we are just as insistent that their sphere of influence be recognized. We have refrained from giving advice that pertained purely to civil law. We have never asked a judge sitting in the civil courts to render a decision in any particular way; it is true that many judges have consulted us in making their decisions.

The Results

A question we are often asked concerns the number of reconciliations we are able to effect. During the past two years we have struck an average of thirty-five per cent. Not all of these are permanent. Many of them are. Our contention has always been that we are conducting not a court of reconciliation but a court of justice. It is easy to understand that many people should not live together and lead better lives separated. Others should be dealt with firmly and taught that marriage is not a selfish state that confers all rights and no obligations. One good a court of the type I have just described accomplishes is the proof it gives to people that the Church is not a Sunday morning institution, but rather a force that becomes an intimate part of their lives to protect and sustain them. We have often

heard it remarked, "I didn't know that the Catholic Church took so much interest in us."

There is no charge demanded or accepted for these services. Rather than permit even the shadow of suspicion to cloud the activities of our judges we have decided to subsidize this court and take nothing from the parties.

What About the Lawyers?

B) From the above it is easy to understand that we deal continuously with civil lawyers. Their outlook on the philosophy of law unfortunately differs essentially from ours. With them the positive civil law is sacrosanct and is not to be trifled with. Unfortunately, too, their position as defenders of the common good has not been sufficiently presented to them in their law schools. Too often our very presence as a court was regarded as sheer folly and as an impertinence. There were noteworthy exceptions, but they only served to accentuate the vast field arrayed against us. Something had to be done. We were fortunate in having at our disposal a fine group of Catholic lawyers organized in the Catholic Lawyers Guild. Using them as a medium for gathering together the legal talent of Chicago, the officials of the Curia decided upon a course of lectures that would give to the legal profession the position of the Catholic Church in so momentous a problem. In planning these lectures it was necessary to project ourselves into the mental outlook of the ordinary lawyer and endeavor to see the problem through his eyes. Briefly, to influence them we had to reach them. Through the initiative of the Catholic Lawyers Guild we were able to arrange for these lectures in the rooms of the Chicago Bar Association located in the heart of the city.

The *first* of these lectures entered into the Catholic definition of law and showed that while positive civil law in modern times—and especially the divorce statutes—ignored completely all relation to the natural law, the Catholic concept insisted upon its importance as the foundation of all true law. Law should seek the common good, not merely the private. At times it would insist that it not only gave rights but also stressed duties.

The second lecture concerned itself with the very important consideration of the Church's right to make laws and the faithful. Necessarily was the distinction made between the various societies one encounters. The nature of the Church as a perfect society was stressed. Because of this status the Church could definitely obligate its members in all that directly or indirectly touched upon the end for which this perfect society was destined.

The third lecture went into practical details and undertook the very difficult task of pointing out the rights and obligations of

the lawyers and judges in the varied cases that are presented to them. The distinctions that one studies in the field of Moral Theology regarding cooperation were explained in the language of laymen and applications of these principles were made to concrete cases.

The last discourse was given by His Excellency, Archbishop Stritch, who summed up the salient features of the preceding lectures and exhorted the members of the legal profession to cooperate in letter and in spirit with the mind of the Church as outlined to them. For this last lecture, which was enthusiastically received, more than seven hundred members of the legal profession were present.

This is the description of the attempt made by the Archdiocese of Chicago to meet a challenge that every day was growing more menacing. There is no doubt that we have made mistakes and shall continue to do so. But in our opinion we have done some good and are succeeding in a more or less limited way in rendering people both Catholic and non-Catholic more conscious of their social obligations. The work is hard. Should we be instrumental in strengthening the bond of family life our efforts would appear to be well worth the while.

Father Pro's Prayer To Our Lady

"May I spend my days near thee. What I ask on my road of life is not the joy of Bethlehem; it is not to adore the Infant God in thy Virginal hands; I do not want to enjoy in thy humble house of Nazareth the happy presence of Jesus Christ, nor to join the choirs of Angels in thy glorious Assumption. I ask to have in my life the mockery and jeers of Calvary; I ask the slow agony of thy Son; the contempt, the ignomy and the infamy of the Cross. What I ask, O Sorrowful Virgin, is to be close to thee, to stand near thee, to strengthen my soul by thy tears, to consummate my sacrifice by thy martyrdom, to sustain my heart by thy loveliness, to love my God and thy God by the immolation of my whole self."

They Only Look Simple

Atheism is too simple. And I'll tell you another view that is also too simple. It's the view I call Christianity-and-water, the view that just says there's a good God in Heaven and everything is all right—leaving out all the difficult and terrible doctrines about sin and hell and the devil, and the redemption. Both these are boys' philosophies. It is no good asking for a simple religion. After all, real things aren't simple. They look simple, but they're not.—**C. S. Lewis, "The Case For Christianity"**

Survey Considers Street Preaching

Mr. Robert A. Klee

A compilation of clerical opinion

(Continued from July issue)

STREET-PREACHING questionnaires disseminated nationally to individual dioceses have already revealed in our earlier study where and with what results outdoor pulpits have been used: we may next investigate the most popular methods and check the opinions and attitudes they reflect.

Well beyond Main Street's end, out in the land of the wide open spaces, street preaching is a rural program. The highly populated metropolis, however, witnesses quite another aspect of street preaching. There are therefore two distinct types of outdoor pulpits: one is found as a mobile unit or part of a "chapel on wheels," traveling to the hinterlands; the other is a simple "stand," small, inexpensive, and usually confined to urban areas.

Rural Apostolate

Questionnaires reveal that *two-thirds* of the dioceses in this country direct their street preaching to the countryside, the small towns and villages particularly. These dioceses are largely in the central plains and midwest sections of our nation where street preaching is an extension of Catholic thought to pastoral inhabitants who know neither Cathedrals nor clergy—nor many Catholic neighbors. Street preaching in the south (except two dioceses) is similarly a "motor-mission" activity. One of the two lone street-preaching dioceses in the northwest corner of the nation has used the mobile unit. Noticeably, then, the greater half of the thirty-three reporting dioceses have thought of their Catholic outdoor instruction in terms of rural activity.

Usually mobile street preaching suggests the use of a church (and even rectory) on wheels. Such a method is invariably a necessity where missions are scattered and extended into miles of traveling. Our survey indicates, however, that some mobile street preaching has been effected by means of ordinary trucks mounted with amplifiers—and this procedure has also reported success.

Big City Technique

In perhaps the most simplified of all methods, the report from northwestern United States indicates that eight dioceses east and southeast of Ohio conduct street preaching with little more equipment than the street itself. Here mobile units are practically unseen; all that is used is a simple "stand" from which to speak. The presence of large cities and multiple neighboring towns indicate that mobile units are unnecessary equipment here.

One respondent in our national survey describes the procedure in his eastern area thus: "We speak anywhere that we can get a crowd. No mobile units. No loud speakers. You want your crowd near you so as to use your earnestness, which is more potent than loud voicing." This comment emanates from a mission director who stresses particularly that his diocesan work is street *speaking*, not preaching. Again the emphasis is placed upon presentation and exposition of the Faith; a "blood and thunder" *sermon* is not the aim.

Lay or Clerical Speakers?

Our national survey also asked: "Who did the speaking?" About 40% of the dioceses report that the laity has taken some part in the speaking; another 39% shows that the diocesan clergy have conducted all the work themselves; the remaining approximately 21% consists of dioceses where all the street preaching has been conducted through religious orders and congregations.

Usually it is in the "motor mission fields" that the diocesan clergy do all the speaking; but as for street preaching in general, approximately 72% of our reports indicate the diocesan clergy to have taken at least some part in outdoor speaking—at least as guest speakers, chairmen, etc.

Some striking reflections are revealed in a statistical correlation of "who did the speaking" with "reported results." There is a definite upward trend to substantiate the claim that success is in direct proportion to the extent of clerical participation. Wherever the *laity alone* does all the speaking, results are by no means outstanding; in fact the exclusive use of the laity has produced generally very poor results. For example, a "breakdown of bigotry" is reported as one of the results in 60% of the dioceses where priests exclusively conduct the speaking, while only 25% report this where the laity is the exclusive agency. One third of the dioceses where only the clergy speak, report "conversions noticeable" while no reports of "conversions noticeable" emerge from the other areas.

Although it thus seems evident that the employment of laity only has produced inferior results, nevertheless the survey also indicates that various combinations of *both* laity and clergy constitutes the ideal. Street-preaching projects where lay and clerical speakers labor jointly have been at least equally successful with purely clerical groups, if not more so.

Streets vs. Parks

As for sites for "stands" our investigation has shown that only 15% of the street-preaching dioceses confine themselves entirely to the actual street; 9% to the "park" alone. A combination of streets and parks is ostensibly the plan utilized in most dioceses.

A few reports indicate that street preaching is conducted in the church yard, while one diocese presents its talks only within a public auditorium. Auditoriums together with both streets and parks were utilized in 18% of the dioceses. Quite obviously auditoriums are an excellent solution to weather problems.

Many dioceses, although they have not engaged in street preaching, nevertheless have a "positively favorable attitude." We learn that in 24% (13 out of 55 sees) of the "non-street-preaching" dioceses, local ecclesiastical authorities have at some time indicated street preaching as a commendable movement. Yet street preaching has not become an actuality in these dioceses. The question may well be asked whether this wavering position is justifiable in view of the ever increasing success of neighboring dioceses. "Nothing ventured; nothing gained." As for the remaining 42 dioceses in this group who definitely report, "there has never been a positively favorable attitude expressed by diocesan authorities," there is another conclusion indicated. Street preachers should make the story of their success better known!

Salvation Army Stuff?

Another item in the survey asked, "Does the *general opinion* of the diocese consider street preaching as lowering the dignity of the Church to 'Salvation Army' policy?" It is said that General Booth, the founder of the Salvation Army, maintained that his methods were patterned after those of St. Francis and similar early missioners; nevertheless street preaching is sometimes condemned as being too undignified for the Catholic Church. How does diocesan *"general opinion"* view this objection?

In only 12% of the dioceses where street preaching has been actually practiced was there any "lowering of the Church's dignity" felt. However, general opinion as such was not always sufficiently evident for mission directors to estimate it. In one third of these dioceses, directors report that they are not informed of the "general opinion"—but at least there has evidently not been any loud condemnation. Of twenty dioceses where the "general opinion" could be discerned, 80% did *not* judge that street preaching lowered the Church's dignity.

Where there has been no actual experience in open-air projects, generally there was no opinion (evident to the reporting director) either way. Only in two sections of the nation is there even slight evidence of an existing general opinion. The non-preaching part of the South (but only five out of twelve dioceses) states: *"Yes*—street preaching lowers the dignity of the Church." We received one message (typed in red ribbon), "Street preaching stirs up hostility towards the Church." A

second opinion, therefore, came from the north-central states, but the status here is rather favorable. Nine out of twenty sees (a minority but yet a trend) say, "*No*, dignity is not so lowered." Neither area, it must be remembered, had experienced street preaching.

Can it be maintained that "street preaching re-establishes the early, zealous, 'shouting from house-tops' attitude of Christ and His apostles"? "Yes", 75% of the dioceses *experienced* in the work replied. But 25% answered, "No." As for the *non*-street-preaching dioceses, 70% of the reports maintained that *no* general opinion whatsoever had been observed on this question. In the north central area there was hesitancy but an inclination to affirmation. The ultimate conclusion is obvious once more—street preaching is usually held in excellent esteem if the work has been actually experienced, but otherwise hesitation abundantly prevails.

Personal Confidence

Personal beliefs were readily offered by the various individual mission directors. The question was asked, "Do you believe (since 'Faith comes from hearing'—St. Paul) that the eventual outcome of street preaching, to some extent at least, should be an effective increase in American conversions?" Throughout the nation the answers received from such an interrogation were startling. In sum they are perhaps the outstanding discovery of the entire survey, for they indicate the personal confidence of directors of the Society for the Propagation of the Faith in the work of street preaching.

From dioceses experienced in street preaching, 91% of the directors answered *yes*—none report *no*. Likewise directors in *non*-street-preaching dioceses seem convinced that "the eventual outcome of street preaching, to some extent at least, should be an effective increase in American conversions." It is noteworthy that here 65% of the directors replied *yes* while 10% answered *no* and 25% asserted that they are still undecided.

We would like to conclude this survey not with further figures but with an apt remark, a bit of wisdom submitted by one of our respondents from which we can all profit: "Street preaching will be successful in proportion to the sanctity of those who pursue it." Experience already arrayed before us indicates that the ideal preacher will deliver his message with the humility of St. Joseph before the inn, the eclat of Cicero in the senate, and the doctrinal simplicity of an Aquinas at the foot of the crucifix. Further information about street preaching may be found in the Holy Gospels and the Acts of the Apostles.

"The Devil's cleverest wile is to convince us that he does not exist."—**Baudelaire**

Have We Neglected Our Sisters Spiritually?

The Late Felix M. Kirsch, O.F.M. Cap.

Suggestions on the absolution and direction of Sisters

THERE are alarming reports current about the Sisters. One of them has it that our Sisterhoods are twenty-five per cent understaffed. A certain Motherhouse of teaching Sisters which each year previously had over one hundred novices, this year numbers only seventeen. Even more distressing are the reports of defections from the ranks of the Sisters. This is not a pleasant subject to write about. However, everyone interested in the Church must be concerned about the situation. What are the causes for the defections? Of course, there are probably a number of causes responsible. However, some observers feel that one of the principal causes might be the neglect of the spiritual needs of our Sisters.

Sisters complain quite frequently about their lack of proper spiritual direction. Retreatmasters, too, may agree with the Sisters in this regard, but confess that while priests are not lacking the good will to do their part, yet most of them apparently do not always realize that the spiritual needs of Sisters are essentially different from those of the people living in the world. Most priests, in fact, seem to recognize their inability to provide properly for the Sisters, since they frequently remark that they were not trained to minister to the spiritual needs of religious women.

It is not difficult to prove that this contention is founded on fact. The few statements found in our textbooks of moral and pastoral theology concerning the subject of spiritual direction are altogether inadequate. These books offer at best only one chapter on the spiritual direction of Sisters, and in most instances do not touch on the matter at all. Spiritual works, even though intended for the use of Religious, are even less adequate to meet the needs of the priest in this direction. Hence the present writer thought it well to prepare an English adaptation of a book that has come to be regarded as a classic in this field, *Die Schwesternseelsorge* by Father A. Ehl. The latter book met with a hearty response not only in Central Europe but among German-speaking priests everywhere. A French translation was made available a few years ago. Even a cursory examination of the original reveals the very practical nature of the book. The author, who was well fitted for the task because of his many years of experience in directing

various Communities of Sisters, overlooked nothing of importance for the spiritual direction of Sisters. The present version, *The Spiritual Direction of Sisters* (Benziger Brothers, xix-483 pp.), is not a slavish translation, but rather an adaptation of the original, since the translator deemed it advisable to omit or to add whatever might make the book more suited to conditions as he knows them to exist in the English-speaking world.

The Canon Law School of Catholic University has carefully checked the book to bring it up to date with regard to Church Law as affecting all Sisters.

The Spiritual Director

A priest, and ordinarily the confessor, should be the spiritual director of the Sisters. In many cases it would be impossible for the Sisters, even if they so desired, to have a spiritual director other than their confessor. Another reason for saying that the confessor should be the spiritual director of the Sisters is the requirement that ordinarily the confessor should be the spiritual director of all his regular penitents. The confessor would be neglecting a valuable opportunity if he should rest satisfied with giving his penitents the absolution and some general advice, instead of undertaking the special direction needed in most cases. It is the confession of the penitent that affords the best opportunity to the priest for studying the spiritual condition, the character, and the needs of the Sisters; and hence no one is ordinarily better qualified than the confessor for directing them in spiritual matters.

Only in very rare cases should the Sister presume to ask another priest, not her ordinary confessor, to undertake her spiritual direction. It is true that the ordinary confessor may lack the interest in, or the understanding for, the spiritual direction of Sisters, and hence the Church gives Sisters the privilege of consulting other priests with regard to their spiritual needs. But Sisters should be slow to avail themselves of the privilege, for to make a practice of consulting other priests may lead to various abuses. As instances of such abuses, we may mention the practice of going abroad frequently, the consequent loss of time, and general interference with community duties and exercises at home. In fact, the privilege may easily be abused in many ways, and therefore occasion some scandal and much uncharitable talk. Again, the contradictory advice given by the spiritual director and the ordinary confessor may confuse the Sisters and rob them of their peace of soul.

Nothing of what has been said should be understood as refusing the Sisters the privilege of occasionally consulting another priest, for this privilege is granted to them by Canons 521

and 522 of the Code. The ordinary confessor may not interfere, therefore, in case a Sister should wish to avail herself of the privilege. The Sisters, on their part, should not become unduly attached to any one confessor as though he were the only priest to whom they could speak plainly about their spiritual condition. It cannot be denied that some neurotic women are tempted to make veritable idols of their confessors, and their conduct in case of a separation from a particular priest may provoke comments of all kinds.

Spiritual Correspondence

Letters are ordinarily not the best medium for conducting the spiritual direction of anybody, and though some saints wrote spiritual letters to their penitents, the priest should hesitate long before assuming any such burden as the spiritual direction of Sisters by letter. It is obvious that such letters are not subject to the control of the superiors, and consequently may give rise to all kinds of suspicions, particularly since the practice may readily lead to serious abuses. A letter, once it is written and mailed, may fall into the hands of the wrong person, and may thus prove embarrassing for both the writer and the addressee. At all events, it would not be advisable to conduct such correspondence without the knowledge of the Sister's superior. There may be an urgent reason for the correspondence, and the intentions may be pure enough; still, we cannot expect the Lord to bless any secretiveness on the part of the Religious.

In case the priest is compelled to write a spiritual letter to a Sister, he should plainly indicate his name on the outside envelope and enclose his communication in an inside envelope bearing the inscription: "Personal: conscience matter."

Results of the Neglect of Sisters

Since the confessor is charged with the spiritual direction of the Sisters, he must resolutely face all the obligations implied in this solemn duty, lest it be said of him: "The little ones have asked for bread, and there was none to break it unto them" (Lamentations iv, 4). To neglect the spiritual direction of the Sisters might work untold harm, not only to the Sisters themselves, but to all who are committed to their care, and consequently would redound, in the end, to irreparable loss inflicted upon the Church. A faithful Religious is a center of blessed influence, but a Sister who is disloyal to her obligation is a scandal to all who come in contact with her. Let the priest beware of being responsible, even if only in part, for the disloyalty of a Religious who was chosen to be a bride of Christ. Would it not be a distressing thought for the priest to consider that he may be held responsible for the tepidity or the unhappiness of a Sister who, with a more se-

rious endeavor on the part of her confessor, might have been a perfect bride of Christ and a saint?

It may not be amiss to remind the confessor of the fact that the Sisters will lose confidence in the priest and will lose their sense of reverence for his high office as soon as they discover that he is not seriously interested in their spiritual welfare. The source of many squabbles and differences between the confessor and the Sisters may be the fact that, once the Sisters are neglected spiritually, they lose their hold on the principles of the religious life, grow cold and indifferent in their duties, and fail to make the sacrifices that are called for in submitting to the confessor or their superiors. Hence, it is notorious that it is the very priests who do least for the spiritual welfare of the Sisters, that are the most frequent and the most insistent in complaining about them to the provincial superiors or to the bishop of the diocese.

Vain Excuses

Some confessors would justify their neglect of the spiritual direction of the Sisters by contending that the Sisters are hardly in need of special guidance in spiritual matters. But we need recall only the special vocation of the Sisters to realize that they require very special direction in spiritual matters. Again, there are some priests who think that the various religious exercises of the Sisters render spiritual direction needless. But these religious exercises can never take the place of spiritual direction, and really call for spiritual direction themselves, for, if they are not properly directed and supplemented by suitable instruction, they may prove unavailing for spiritual growth.

Other priests will plead lack of the knowledge and the ability required for the spiritual direction of Sisters. In fact, it may be quite true of some priests that they do not know the first elements of the spiritual life, and hence may well be at a loss as to how they should direct the Sisters. It is likewise true that there are hardly any books on the subject of the Spiritual direction of Sisters, and hence the priest may have no idea as to where he should seek information on this important subject. The courses in our seminaries also ignore very largely the training of the priest for this phase of the cure of souls. And yet the priest might often need such training for properly advising zealous lay people and frequent communicants. However, because of his lack of training, the priest may often mistake real piety for pietism, and may consequently miss glorious opportunities for bringing souls nearer to God. Finally, a thorough study of the asceticism needed for the spiritual guidance

of such penitents would redound to the spiritual benefit of the priest himself.

But, despite any defect in his own training, the confessor will have to admit that by virtue of his priesthood he may not refuse his spiritual aid to any soul, but must, like St. Paul, become "all things to all men" for only in this way can he direct heavenward the souls committed to his care, particularly those souls who wish to lead a holy life. Nay, we may say that he should take a particular interest in these latter souls, for, as St. Teresa says, "one perfect soul does immeasurably more good than many imperfect souls."

To admit one's inability to take care of the spiritual needs of the Sisters is tantamount to a confession of imperfect equipment or of a lack of willingness to provide properly for a large and important class of our Catholic people. Still, this does not mean that all priests could be fitted equally well for the work of the spiritual direction of Sisters. Yet, all priests must consider it their duty to provide the essentials for any Sisters who may be committed to their care.

Note: This is quite probably the last thing the late Dr. Kirsch wrote for publication. The noted educator and spiritual writer submitted it only a few days before his untimely and regrettable death—R.I.P.

Not Fit to Be Pastor

Weighed and found wanting

WILLIAM EMANUEL von Ketteler was known throughout the Catholic world in the days of Leo XIII, with whom he collaborated in working out the famous Encyclical on Labor. The pastor of the largest parish in the City of Worms had died and the Bishop had to appoint a successor. Once at midnight, John, the Bishop's servant, notices light in the Chapel. He tiptoes into an adjoining room to make his observation. He sees the old Bishop in surplice and stole lighting the candles and then opening the Tabernacle. Reverently he places the Ciborium with the Sacred Hosts in the opened Tabernacle door and then kneels on the lowest altar steps, where he prays aloud the "Veni Creator Spiritus."

After the final oration he takes a list of about a dozen names of pastors in his hand and begins to read: Joseph Hofman! He pauses, looks up to Our Lord in the Tabernacle and says: "Ein guter Mann! Ein gelehrter

Mann." A good man! A learned man! But a man hard to get along with. His assistants always send in their complaints and grievances. In Worms he will have four assistants.—No! "Taugt nicht fuer Pfarrar von Worms."—Not fit to be pastor of Worms!

"Veni Sancte Spiritus," the Bishop sighs again and reads another: Herman Mueller! The best preacher in the diocese! Very learned! Doctor of theology and canon law! But he does not observe the law! Unduly absent from his parish without permission! Leaves all the burdens of parochial work to the assistants. He likes to travel and so on! Not fit to be pastor of Worms!

John, the servant, meanwhile looks and listens. The Bishop joins his hands in prayer and sighs again: "Veni Sancte Spiritus."

And then he proposes a third name from the list: Karl Becker! A man very popular with people and priests. A good mixer! A good golfer and still better cardplayer. But he neglects his parish. He never looks after the poor! Never bothers about the census of the parish! Not fit to be pastor of Worms!

Time and again he looks up to the Tabernacle and repeats his "Veni Sancte Spiritus" and each time he reads another name from his own little litany of saints, every one of them followed by a short biography, but none of them is approved by his episcopal Imprimatur until finally he calls the name of a certain Reverend George Metzger. He closes his eyes for a moment and reflects in profound silence.

Then he raises his eyes again to the Tabernacle and tells his Master and Superior about his candidate: "A true priest of God," he says, "a priest after the Heart of Jesus Christ! He has worked up his present parish wonderfully! Confessions are heard every morning before Masses. The number of daily communicants is astounding. The parish societies, including the Third Order, are in a flourishing condition. He contributes most generously toward every charitable cause, especially the foreign missions. Indeed, a model Pastor—forma gregis ex animo! George Metzger—Pastor of Worms!" — Thereupon Ketteler rises and prays in accents of joy his Te Deum laudamus! Te Dominum confitemur! Reverently he closes the Tabernacle, extinguishes the candles, goes to his room and retires.—"A Pattern to the Flock" by Venantius Buessing, O.F.M. (Bruce)

There would be no heathens, were we such Christians as we ought to be. Paul was but a man, yet how many did he draw after him! If we were all such as he, how many worlds might we bring to give testimony to God.—**St. John Chrysostom.**

What's the Difference

BETWEEN THESE?

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Hymns, Ancient and Modern

Michael Andrew Chapman
("Peregrinus Gasolinus")

"DID you read Father Bernhard's article on hymns at Low Mass in the May issue of *The Priest?*" The Liturgiologist's eye had a bit more than its usual twinkle as he tossed the question (with the enclitic "ne") at his ancient friend, the Antiquary.

"Did I not?" was the prompt rejoinder. "Read, and marked and pondered. Now, I wonder if the good Chaplain says 'The Little Office' while he sails over the seas with the boys, or if he still sticks to the Breviary." "What in the world has that got to do with his interest in hymns," said the Liturgiologist. "An interest, I am happy to note, which is becoming more and more common among the brethren."

"Oh, just that he reads seven of 'em each day," smiled the Antiquary, "if he sticks to the totum. And very good hymns they are too, with the highest possible ecclesiastical approbation! And we have to say 'em. Did it ever occur to you, my contentious friend (to say nothing of the good Chaplain and dozens like him, who have suddenly awakened to the fact that we've left "all the good tunes" to the Protestants), did it ever strike you that hymns are actually 'vocal prayer' or, what's closely related, chants of praise and thanksgiving?"

"So they are, to be sure," acceded the Liturgiologist, not grudgingly. "And there are quite a number of them in the book you just mentioned, which have very close associations with the Liturgical Year and various Feasts."

"A grand galaxy," crowed the Antiquary. "Why, with such a treasure house of hymnody in his hand, should any musical minded priest limit his choir, or congregation (if they can be persuaded to join in) to five or six ditties, not all of them of the highest literary or devotional value, repeating them over and over again, ad inf. and ad naus!"

"Because," admitted the Liturgiologist, "we have gotten into an unfortunate rut in our musical customs, as well as our liturgical usages, and it takes some effort to get out of it and back on the good old paths again."

"I'm glad you see it as a restoration," said the Antiquary. "Our American ways are not always Catholic, in the sense of universal. Other people sing in church, quite a lot. Catholic people, I mean. They did so much of it in Italy that a great Pope recommended that they 'sing

the Mass' instead of sing during Mass. The German congregations still keep up the old custom, and the Poles too. But it's hard to get the Irish to pipe up . . ."

"Or down, either!" broke in the Liturgiologist. "And yet St. Patrick's Breastplate is one of the best vernacular hymns I know, and the ancient tune to it is superb."

"Never heard of it," said the Senior Curate (affectionately known as The Irish Sweepstake). "But I have often wondered why no Catholic hymn has more than two verses, when there's plenty of time for more, and the organist goes on playing the melody after the singing has stopped."

"Father Bernhard thinks that's an advantage," said the Antiquary. "He wants two stanzas and no words of more than two syllables. Now I take issue there, for that is about what we have and it doesn't work. Low Mass is Low Mass, that is a Mass without music. High Mass has (as I may have remarked before) its own proper and common music. But if you want singing during Low Mass, why not have lots of it? Three or four or even five stanzas of melodic prayer or praise, related to the Liturgy by reference to or association with the Season or Feast. There is no valid reason why the lay devotion should cease its expression before it is complete. The notion that silence is required 'at certain times during the Liturgy (v.g. during the Elevations) is erroneous. So is the idea that the Church frowns on simultaneous acts in the Liturgy.' What about the Beads during October! Granted, congregational hymn singing during Sung Mass would be out of place, even interpolating an Ave Maria during the Offertory of a Nuptial Mass. But vernacular singing during Low Mass is extra-liturgical. As good a case can be made out for it as for Missa Recitata. And the Lay Missal, as a fact, has not yet solved the problem of the people's devotions during the Holy Sacrifice."

"But can it be done?" asked the Liturgiologist. "I'm not a musician, so I wouldn't know. What do you think, Sweepstake?"

The Senior Curate, who always sang Mother Machree at the St. Patrick Day programs, uncoiled himself from his hassock before the fireplace and answered with due diffidence. "I'm not a Liturgiologist, so I wouldn't know about the propriety of the hymns the good nuns teach the kids in school. Most of them seem silly, and I'm glad they don't often render them in church. But I don't see why they couldn't spend the same amount of time teaching them good hymns . . . . the sort of thing the Antiquary mentioned just now. Any restoration or reform has to start with the kids anyway. The old guard is satisfied with the ditties they learn-

ed when they were kids, and they don't realize that there ever was any other way than theirs of doing anything. That goes for priests too, if you'll pardon my saying so . . . ."

"Your youthful rashness is forgiven, because it speaks true," said his venerable pastor, waving an absolvatory hand. "Get Sister Cithera to teach the kids the English version of Vexilla Regis to the plainchant tune, and see if they don't eat it up."

"Is there an English version?" asked the Liturgiologist.

"Oh, indeed there is," replied the Antiquary, with a fraudful smile. "By no less a Catholic scholar and poet than Father Edward Caswall, the Oratorian, who, by the way, and very much ad rem, translated into English verse in the meter of the original (and so of the plainsong) nearly all the hymns of the Breviary."

"So we could, if we would, sing a certainly approved hymn before and after Mass on any liturgical day," said the Liturgiologist. "That would do away with the vain repetitions, the inappropriate anomilies, and the 'ditty' character our young Erse complains of."

"They say I know more about basketball rules than I do about rubrics," laughed the Irish Sweepstake, "but we could, at least, keep closer to the spirit of the Liturgy. I heard, believe it or not, 'Goodnight Sweet Jesus' sung at Novena benediction at 8:00 o'clock in the morning in a church not a thousand miles from here. And I don't see why 'Holy God We Praise Thy Name' has to be the exit march for everything except funerals."

"Rash, temerarious, male sonans—" laughed the Antiquary. "But, seriously, there is an aroused interest in this matter of American Catholic hymnody, and the very fact that good priests, like Father Bernhard, are writing articles in such magazines as *The Priest*, is a very good sign of the times."

"The Reverend John Seabury," announced the housekeeper (over the speaker system).

"Did I hear somebody offending pious ears?" asked that genial non-Catholic neighbor, accepting (appropriately) a Pall Mall. "Don't mind mine; they're ex lex anyway!"

"We were speaking of vernacular versions of Breviary hymns," said the Antiquary.

"And from the Missal as well, I hope," rejoined the guest. "We sing 'em all the time in my 'schism shop' out of our Protestant hymnal. There are 118 out of a book of 561 hymns that are either from the Breviary or the Missal or some other ancient Catholic authorship (modern, too, for that matter, with 7 by Cardinal Newman) and we do 14 of 'em to the plainchant tunes."

"While the Children of the Kingdom—" murmured the Antiquary.

Pope Pius' Political Reconstruction Program

Nelson W. Logal, M. A.

(Continued from July issue)

iii.—An International Institution

THE establishment of an international juridical institution occupies a place of central importance in the papal peace program. Pius XII maintains that its main functions must be the control of war, the promotion of friendly relations and international cooperation among nations (1939-III), and the establishment of political (1941-IV) and economic justice (1941-III) in world society. He minimizes neither the difficulties nor the responsibilities of such an institution. He urges that the defects which wrecked past institutions be avoided and he clearly indicates that the new institution must have a juridical rather than a political character—that is, it must be legal rather than contractual in nature, resting on clearly defined law rather than upon mere political agreements between states.

Both of the papal messages stress the necessity of procuring political justice by sound provisions for the observance of treaties, which are the principal instruments of international order and cooperation. Treaties have fallen into a very low and critical state. Between Versailles and the present war over 4,500 treaties were made; in the nine months before this war 211 separate treaties were entered into—but only a fraction of them have been observed. A world wherein such a state of affairs exists is a world of disintegrated honor and international chaos. Consequently, Pius XII demands that an effective international institution must amply provide for the observance and enforcement of treaties. It must also eliminate the causes of broken treaties, repair the damages which arise from their violation, and provide for their reasonable and legal revision when necessary in a fluid world society. Until treaties are restored, international society will continue to be disrupted by convulsions of distrust and war.

The second major function of this international institution is to establish economic justice in world society. The economic causes of war must be removed from international society. The tremendous economic disparities between nations, the economic battles for natural resources, control of materials, domination of the markets of trade, and financial domination must be done away with. The international institution must provide a system wherein a just exchange of resources and an equitable sharing in the natural wealth of the

world between nations will be possible. The discrepancies between economic and political geography must be levelled off by economic cooperation among nations.

This will involve a radical revision of past economic strategy. Such practices as cornering markets, erecting tariff and custom barriers, stressing favorable balances of trade, manipulating international finance, and taking refuge in a selfish and despotic economic isolationism must be discarded in favor of economic cooperation and international generosity. Living space for overcrowded nations must be secured by new emigration practices, and colonial peoples must be given a far larger share of justice in a new world order.

An international institution in which such important functions are vested must be given broad powers of enforcing well-defined international law and it must be equipped with a powerful court of justice. It must be a strong, vital, democratic, and representative institution capable of commanding the respect and confidence of all states and peoples. Otherwise constant wars of attrition, inevitable in a world order where a scramble for power takes the place of ordered cooperation, will continue to erode the foundations of civilization until universal disaster is the common lot of all men.

iv.—Minority Rights

The minority problem has been a focal point of infection in the world ever since the breakdown of European unity—and especially since the Treaty of Versailles, which revised the geography of Europe and created a series of synthetic states. In several instances the minority groups living within the borders of these states were oppressed. Terrible tensions resulted. Offensive minority discriminations were quickly converted into plausible pretexts for war. A glance backward at Sudetenland and Danzig clearly proves the direct connection which the minority problem has with the outbreak of war.

Pius XII defends the rights of minority groups within the individual states of world society just as vigorously as he defends the rights of sovereign states. The fourth point of his political program for peace upholds the right of all minority groups to full and impartial justice and asks for an abandonment of oppressive practices against the linguistic and cultural traditions of minority groups. Furthermore, the right of these groups to full economic opportunities and to complete distributive justice in such matters as employment and taxation, as well as their right to natural fertility, are firmly upheld. (1939-IV; 1941-II).

A state's desire for national unification does not constitute a right to suppress the natural rights of minority groups. Our Holy Father points out that every state which accords full justice to all citizens will be re-

warded by greater loyalty and respect.

An international bill of rights for all peoples, written into the international institution's world charter, and an effective world court of justice, capable of reinforcing each state's resolve to practice justice toward minority groups, will do much to solve this important problem.

The states of the world have not yet reached sufficient political and moral maturity to make a European Federation of States a possibility. The carving up of Europe into small sovereign states corresponding to the several national groups would only serve to multiply the economic, political, and social chaos now found in Europe. Consequently, Pope Pius' direct appeal to each state for justice and tolerance, coupled with the reinforcement of minority rights which a World Court of International Justice could contribute to world society, seems to be the only solution to this difficult problem.

v.—Freedom of Religion

The last point of the papal program for the political reconstruction of the world speaks for the right of religious freedom. This is another point on which the papal program is in essential agreement with all of the great charters for future world peace.

Pius XII asks for an end to the persecution of Religion, which subtly presses its attack by restrictive legislation precisely designed to slowly strangle the Church, while every encouragement is given to the propagandists of irreligion. In place of this warfare against Religion, Pius asks that the State pave the way for a return of Religion into social life by granting the Church full liberty and freedom to carry on her work. He notes how international society will be rewarded by the new moral strength, essential unity, and vigorous virtue of a citizenry which will carry a deep regard for the Gospel of Christ and a respect for the authority of law into public affairs.

Conclusion

St. Augustine gave a classic description of the two spheres of human life; he called these spheres *The City of God* and *The City of the World.* The first is the spiritual realm—the City of Religion and the Spirit. The second is the social realm—the City of Politics. Both of these cities have their proper place in the story of mankind—a story which makes for happy reading only when the City of the World draws its vitality from the City of God.

Politics and Religion! Today's secularist world has attempted to subvert the natural order of things, to subordinate Religion to Politics. The price which has been paid in bloodshed and chaos should teach men how doomed is the City of Politics when it is not vitalized by Religion. The unsettled state of affairs between the Allies in Europe despite the unique political maneuverings of the past few years, and the con-

fusion only too evident in the discussions of the UNCIO, furnish further bits of evidence that autonomous politics, divorced from morality, can produce only discord.

Pius XII neither despises nor deifies Politics. In 1939 and in 1941 he outlined a program for political reconstruction; in 1940 he outlined a program for moral reconstruction — as even more necessary. The one program cannot prosper without the other. This is a lesson which the statesmen of the world can well take from our great pontiff.

Politics or Religion? Long ago the Psalmist sang, "Unless the Lord builds the house, they labor in vain that build it. Unless the Lord keeps the city, he watcheth in vain that keepeth it." As men go about the work of rebuilding a broken and shattered world, they should remember that these words are more than poetry. They are a stern admonition to all who have the making of history in their hands.

Didn't Like the Sample

Here is one of Bennet Cerf's favorite stories:

A resourceful missionary fell into the hands of a band of cannibals. "Goin to eat me, I take it," said the missionary. "Yes," replied the chief. "Don't do it," advised the missionary. "You wouldn't like me." He took out his pocket knife, sliced a piece from the calf of his leg and handed it to the chief. "Try it and see for yourself," he urged. The chief took one bite, grunted, and spat.

The missionary remained on the island for 50 years. He had a cork leg.—**Camillus**

"No people can truly live if it (life) is confined to the superficial realms of politics and economics, and this applies to Russians even more than to other peoples. But the pendulum is now swinging back from its extreme position. There will be a renaissance."—**Father Leopold Braun, "Pastor" of all the Russians**

"Keep him, I pray Thee, dearest Lord;
Keep him, for he is Thine—
Thy priest whose life burns out before
They consecrated shrine.

Keep him as spotless as the Host,
That daily he doth caress—
His every thought and word and deed,
Deign, dearest Lord, to bless.

Book Reviews

With the Help of Thy Grace by John V. Matthews, S.J., S.T.D., The Newman Bookshop, Westminster, Md., 1944; $1.50, pp. 114.

This booklet endeavors to present in popular, yet dignified form something of the inner mysteries of the nature, kinds, necessity, dispensation and effects of Actual Grace. Its purpose is achieved with high success, although the professional theologian might find points of disagreement. Apart, however, from these controverted points the Church doctrine is presented clearly and understandably.

The author uses the question and answer form to effect greater clarity and understanding. Occasionally, though only occasionally, this method becomes monotonous yet it serves his purpose of defining clearly what he is talking about and therefore justifies its use. Each series of questions is followed by a section called "Practice" in which application is made to daily life. Throughout both the Catechism and the practice, apt examples and scriptural texts abound.

The booklet is recommended as a source of much good sermon material for a Course of Introductions on the too little preached subject of Actual grace, as well as for its primary purpose of bringing more souls to a fuller knowledge and appreciation of Actual Grace.

Rev. B. M. Reilly

"Adventures in Grace." Sequel to *"We Have Been Friends Together."* By Raissa Maritain. New York: Longmans, Green & Co. $2.75.

What a felicitous title Mrs. Maritain has selected for her reminiscences of friendships! For it is God's grace which procures and prepares for us all pure and orderly affection of which we are to object. Our friends are but the instruments whereby God Himself loves us, at least in the natural order. So, too, all true excellence in them which excites our love is a partial aspect of the Divine Beauty which they mirror. It is God in them that we love, it is God who loves us in them. Whom I love purely and rightly, God loves; whom I pity, God pities.

There is nothing sadder than not to have any friends among the poor. Mrs. Maritain and her distinguished husband have friends among the poor. And that is one of the many reasons why I like them so much, and this book, the record of their adventures in grace. And, by the way, this is the fifth volume of the Golden Measures Series so ably edited for the House of Longmans by Jacques Maritain and Julie Kernan. Golden, "good measure, pressed down, shaken together, running over, they give into your bosom." (Luke 6:38).

But let us enter the sanctuary. In "Adventures in Grace" Raissa Oumansoff Maritain, wife of

Jacques Maritain, French philosopher now Ambassador to the Vatican, tells what of those things it was given her to know of the extraordinary spiritual flowering which in France preceded and followed the First World War. Nothing is richer in human interest, or better reveals the hidden treasures of France than these adventures in which so many powerful personalities took part. Raissa Maritain writes in a limpid and poetical style. "Writes" is not the word; she talks, she chats with you; it is not a pen, it is her lips that she uses; you do not read, you hear, you listen to these meditations upon her own and her husband's experience which are blended with accounts of the spiritual evolution of friends who made up one of the most interesting intellectual circles in France.

One will find here further details of the lives of some of those dealt with in "We Have Been Friends Together," especially Charles Peguy, Leon Bloy, George Rouault. New names appear: those of the Dominican Clerissac, Pierre and Christine van der Meer, Henri Massis, Eve Lavalliere, Jean Cocteau, and many others. The chapters in which Raissa Maritain gives us a precise account of the spiritual struggles of Charles Peguy, and of Ernest Psichari, Ernest Renan's grandson, whose writings have so greatly influenced the present generation of French youth; of the beginnings of the philosophical career of Maritain; the early days of l'Action Francaise; and certain other intellectual movements in France, all are highly useful for the understanding of contemporary events. Our only regret is that the author says precious little of Henri Bergson, and of his creative evolution theory for which he received the Nobel Prize in 1927. She knows him quite well for she is his godmother. She could have told us that Bergson ever refused to reveal the fact of his baptism to the German Gestapo in Paris. She should have told us that he willed to remain considered as a Jew, not because of lack of love for his Christian creed, but because he considered it a joy to endure torments with his Jewish relatives, and to be stigmatized with the glorious stigma of Israel at the hands of the unspeakable Himmler.

One word of praise we owe to Julie Kernan, the translator of this great pilgrimage of great souls. Her renderings are never surrenderings. Her work is ever visited by that glow which rivals originality in Hilaire Belloc's transfers from French into English. Last line of page 79 the word "mourerez" should be spelled "mourrez." But that's nothing, it's less than nothing. I mention this tiny speck of a flaw to the printer that he may correct it in the next edition.—J. M. Lelen.

Quaesita et Responsa

Our readers' questions answered

P. J. Lydon

Some Professor said lately around here that in a council of Catholic Bishops it was seriously disputed whether woman had a soul. Of course, this is absurd, but what is the basis of the story?

The non-Catholic Tradition for the last 400 years paints us in ugly colors. The fable of the Lion and the Man is illustrated by Cardinal Newman in "The Present Position of Catholics in England." The man paints the lion to suit himself. The lion must always be made to look foolish.

There was a provincial Council of some 19 Bishops, in Macon (France) in 585 A. D. One Bishop asked whether the Latin word "homo" could be applied to both sexes. Of course, it can, as we see in the ceremony of Ash Wednesday. That was all. It was a question of Latin grammar. "Homo" generally means a human being.

A grandfather wants to be sponsor for his grandchild. May he act validly? A family asked to have three sponsors for a child at baptism. Is it allowed?

There is no strict objection to have the grandfather as sponsor. But the spirit of the law would seem to require one of younger years. The father, mother or spouse of the person cannot validly act (Canon 765, n. 3). It is not lawful to have more than two sponsors (C. 764). Some people want sponsors because presents are expected on the child's birthdays. The sponsors should take their duty seriously and do all that is possible to have the child grow up in the Faith.

What is the obligation of one who listens to detraction?

Per se he should seek to prevent it as a matter of charity. To listen without pleasure but without seeking to prevent the detraction is grave only when there is no just cause for the speaker to tell secret faults. He may have a just cause. There must be certainty that it can be prevented. It is not always certain. Finally there must be no great inconvenience in attempting to prevent detraction, e.g., quarrels, great repugnance to intervene, scrupulosity. Criticism of persons unknown to the audience is not detraction (Noldin, II, n. 654).

May a priest be appointed as coadjutor to an infirm pastor and be given the right of succession ipso facto just as a coadjutor Bishop?

A vicarius adjutor may be appointed according to Canon 475, but there is no mention of future succession. All vicars can be removed ad *nutum Superioris* (C. 477). Removal depends on the Bishop's will, but if he is given the right of succession,

his removal would not be entirely *ad nutum* and he would be limiting his freedom of action. It seems certain that the local Ordinary cannot validly appoint a vicar with the right of succession. The promise of an office not yet vacant has no juridical effect (C. 750 Sec. 2). In pre-Code legislation the appointment with the right of succession was reserved to the Holy See. In case of doubt whether the present differs from former law, we must adhere to the former law (C. 6, n. 4). (Bastnagel, The Appointment of Parochial Adjutants and Assistants, C. Univ., 1930, p. 177-185).

In baptising infants, I have noticed that their heads are, as a rule, generously bathed in a certain type of baby oil. In such cases are any particular precautions required to insure that the water actually penetrates to the scalp of the child?

Let the water flow on the forehead. This will obviate the difficulty.

In 1913 a minister of some sect baptized a girl of twelve by putting his wet hand on the hair only. She later married a non-baptized man, but they were divorced in 1930. She became a Catholic and now wishes to marry a Catholic. May we not allow the case to go through the Chancery as a doubtful case of the Pauline Privilege under Canon 1127?

The baptism above mentioned is doubtfully valid (Cappello I n. 133). The case cannot be settled by the Chancery as many authors held at one time. When one is doubtfully baptized and the doubt remains insoluble, and the other party is certainly non-baptized, the case must be referred to the Holy Office upon the conversion of either party. (Holy Office June 10, 1937).

On the same day the Holy Office also declared that the Pauline Privilege cannot be invoked in case of *two doubtfully baptized heretics* if the doubt remains insoluble. This was the common teaching before June 10, 1937, contrary to a few authors. There would be danger of dissolving a marriage that is probably sacramental and, as we suppose, consummated. The case must be dropped. A.A.S. (1937) 305.

May the Portiuncula indulgence still be gained in secular parish churches?

Since 1924, the old faculty has been withdrawn. It can be gained in Franciscan Churches, but secular pastors with the approval of the local Ordinary may apply to the S. Paenitentiaria for this privilege. This is the latest ruling of the Holy See (S. P., May 1, 1939. A. A. S. (C. 939, 226).

What Process?

According to a recent news release appearing in the Toledo Blade, Mother Cabrini was **beautified** in 1938. No other details of the process were disclosed.

Meditation for the Priest

Don't neglect yourself ✠*John F. Noll*

HAEC MEDITARE

"Attende tibi" (I Tim. IV, 16)

THE clear meaning of this text is that you should, above everything else, promote your own spiritual welfare, no matter how heavy your pastoral burden may be. In fact, it is by nourishing your own soul with spiritual food and exercising your ministry according to the strength that food creates that you will be able to do most good for the souls entrusted to your care: *"Hoc enim faciens, et teipsum salvum facies et eos qui te audiunt"* (*Tim. Ibid.*). The converse is equally true: If you do not attend to your own soul you will lose it, and *ii, qui te audiunt* will pay no attention to your admonitions and thus jeopardize their own salvation.

You have read that St. Bernard wrote frequently to Pope Eugene II to remind him that in his intensive apostolate for the strengthening of the faith of others, he was in danger of devoting too little time to his own personal sanctification. Father Mateo, after enthroning a statue of the Sacred Heart in one Bishop's home, delivered a ten minute ferverino to the Bishop, in the presence of a number of priests and lay people, in which he imparted the same advice. He noted that one might be working sixteen hours a day in the meritorious work of instructing others and of correcting evils so prevalent in this country and, in consequence, give too little time to the feeding of his own soul with nutritious spiritual pabulum. Even St. Paul felt keenly the truth that while preaching to others he "might become a castaway."

Now, of course, every busy priest needs this sound doctrine, and every priest who does not make himself busy stands in far greater need of it. You belong to one of these two classes and, therefore, you must not allow your own spiritual house to be built on sand.

There must be order to everything, to the work you do daily for your parishioners, and to the most important work of keeping yourself spiritually fit. "Keep order that order may keep you," says St. Bernard.

Prayer, which is necessary for everyone, is particularly necessary for the priest. He starts the day with Christ's official prayer, the Mass. He is under obligation to say the Divine Office and, according to the mind of the Church, its reading should be distributed, in several parts, over the day. Every priest recites his daily Rosary and makes one or more visits to his Eucharistic Friend, the eternal High Priest, Whose ministry is exercised by him alone in a special field by a special assignment.

Pope Pius X in his Encyclical *Haerent Animo,* dealing with the holy priesthood, insisted that *daily meditation* was necessary for the priest and wrote: "No priest can omit this meditation without being notably careless, without causing detriment to his soul."

He quoted St. Bernard, who said: "Meditation purifies the fount, that is the mind from which it springs; besides, it governs our affections, guides our actions, corrects our excesses, regulates our habits, gives order and poise to our life. . . Meditation defines things that are confused, closes gaps in the mind, reassembles scattered thoughts, develops things that are true, examines things that seem to be true, lays bare those that are false and deceptive."

To each of the monthly meditations submitted to you herein, together with reading and prayer you are asked to devote at least a half hour of time, either in the morning before Mass, or in the evening, or both, if you would wish to complete a full hour:

(1) By reflecting leisurely on the significance of the texts quoted, on other observations made and on their application to yourself.

(2) You will read the excerpt from Pope Pius X's Encyclical on The Priesthood.

(3) You will say the Rosary, more *attente* and *devote* than has been your wont. It will take only two or three minutes longer, and your mind, now in a meditative mood, will better occupy itself with the mysteries of the Rosary. Incidentally, it might be said that you should always have some special intention for which you will offer both the prayers of the Rosary and the Indulgences attached to the same. We would recommend that in the morning you formulate some intention of your own for your spiritual exercises of the entire day, for your Mass, your Rosary, your Visits to the Blessed Sacrament, also for the plenary indulgences of the Privileged Altar, of the prayer *En Ego,* of the Rosary when recited in church.

(4) You should read at least ten minutes from some spiritual book of your own choice.

(5) You should offer some act of self-denial in reparation either for some fault of yesterday or for the conversion of a particular sinner.

(6) You should rededicate yourself to Christ, *"Pars hereditatis tuae,"* and say the prayer with which each meditation closes. (We are indebted to the author of *Modicum* for permission to use the prayer following the Meditation.

FROM THE ENCYCLICAL OF POPE PIUS X

We have engraved in our minds—and they fill us with a salutary fear—the words which the Apostle of the Gentiles wrote to the Hebrews (XIII, 17), when, impressing upon them their duty of obedience to their superiors, he solemnly declared:

"For they watch as being to render an account of your souls."

Because if this declaration pertains to all those who have any position of authority in the Church, it pertains especially to us, who, though unequal to such an office, have the supreme authority in the Church. Hence it is, that night and day without ceasing, We do not tire of considering and deliberating upon anything that may be conducive to the safeguarding and the prosperity of the flock entrusted to Us by God.

In this connection one thing is particularly close to Our heart: It is that priests should measure up in all things to the dignity of their office. For We are persuaded that principally through this means can We cherish joyful hopes for the future of religion.

Wherefore, We had scarcely ascended the pontifical throne, when, as We turned our gaze to the whole priesthood, and there met Our eyes its many prerogatives, We could not but exhort with all our might Our revered brethren, the Bishops of the Catholic world, that in nothing should they exert such perseverance and such care as in forming Christ in those who are destined to form Christ in others. Not that the diligence of these holy pastors in this regard escaped Us in the least. We well knew what zeal and what activity they display in educating the clergy to virtue, and for this it is a pleasure for Us not only to praise them publicly but to express to them our most lively gratitude.

We Have to Lament

Nevertheless, while on the one hand, We rejoice to see, through such efforts of the Bishops, how many of the clergy are aglow with holy zeal, that revives or renews in them the grace of God received in the laying-on of hands at their sacred ordination, We have to lament, on the other hand, that some other ecclesiastics, in different regions, are not so exemplary that the Christian faithful, glancing at them as in a mirror for guidance, can take from them an example to be imitated.

To these We wish in this letter to open Our heart as the heart of a father beating with anxious love at the sight of an ailing son. With this in mind We add to the admonitions of the Bishops Our own exhortations, intended primarily to correct the fallen and lethargic, but also to be an incentive to others.

We shall point out the way by which each priest should studiously strive day by day to become, as the Apostle has so well said, "a man of God" (I Tim. VI. 2), and to correspond to the just expectation of the Church We shall say nothing not already known to you or new to anyone, but just what all of us should certainly remember; and God gives Us the hope that Our voice may be productive of some good. This is Our ardent desire: "Be renewed . . . in the spirit of your

mind, and put on the new man created according to God in justice and in true holiness" (Eph. IV, 23-24); and this shall be the most beautiful and most acceptable gift that you can offer on the fiftieth anniversary of Our priesthood.

Meanwhile We, "in a contrite heart and humble spirit" (Dan. III, 39) shall before God think back over Our years spent in the priesthood; whatever of human frailty is to be repented of, We shall try to expiate after a fashion by solicitously urging "that you may walk worthy of God in all things pleasing" (Coloss. I, 10). In this exhortation, however, We have in mind not only your own good, but the good of all Catholics; since the one cannot possibly be separated from the other. For the priest is not a man who can be good or bad just for himself alone; it is impossible to realize what an influence his manner and habit of living have on the faithful. A genuinely good priest is a treasure beyond compare!

—:—

Resolve, by frequent reflection, to keep conscious of your dignity and your duties.

—:—

You can, if you will, find time to spend an hour or two half hours before the Prisoner of Love.

—:—

PRAYER

O Holy and Triune God, Father, Son and Holy Ghost! In adoring humility, in humble faith, in love based on firm belief, I render homage to Thee, the Beginning, and the End of all things. Placed as a priest between heaven and earth, I tremble at the sublimity of my task and the never-lessening misery of my human nature. But it is Thy most high and holy will that in me, too, the human priest should die so that the priestly man may live. Therefore I beg Thee, most merciful God, to grant me Thy sustaining and enlightening grace, without which I lie upon the earth, helpless and doomed.

Deepen within me true spiritual *Insight* that I may always and everywhere realize what is best for my temporal and eternal happiness, which I can never find in aught but Thee.

Stir up within me a holy *Consideration* of the coming judgment, that I may be preserved from the fatal mistake of a false reckoning, a fate which has overtaken more than one in my sacred state.

Inspire within me that holy *Caution* which will keep me from apathy in my priestly labors.

Accept, O Holy and Triune God, my earnest will to betterment, and preserve it within me. May I, to please Thee and for my soul's sake, attain to holy *insight, consideration* and *caution,* and labor therein until I achieve the stature of a truly spiritual man and the ripeness of Christian character. Who livest and reignest, world without end. Amen.

Suggested Subjects and Sermon Jottings

Twelfth to 15th Sunday after Pentecost

John C. Selner, S.S.

Twelfth Sunday after Pentecost

August 12

Suggested Subjects from the Epistle (II Cor. III, 4-9):

1. The Reasons for Confidence in Christ.
2. Our Helplessness Without Christ.
3. Letter and Spirit.
4. Greatness Comes Only from God's Approval.
5. Lack of Generosity.
6. Old Law and New.

Suggested Subjects from the Gospel (Luke X, 23-37):

1. Our Good Fortune.
2. Love of the Catholic Faith.
3. The Number of Good Protestants Who Would Be Excellent Catholics If They Knew.
4. Importance of Love of Neighbor.
5. Insincere Attacks upon Religious People.
6. How to Love Our Neighbor.
7. Corporal Works of Mercy.

Insincere Attacks upon Religious People

Introduction: Our Lord seemed to be a target for hypocrites. The holier He appeared, the more vicious were their attacks. This happens now and then in our day.

Main Thought: Anyone who sets out to live a good life will have to put up with slanderous attacks.

There seems to be something in ordinary human nature which dreads excellence. Those who try to live a good life, even a holy life, are often the objects of ridicule and scoffing. Why is this? Some like to see evil in good people; like to believe evil reports about them. The mistakes of the good are well remembered; their virtues often forgotten. This is very discouraging to those who try to please God, but no doubt it is part of the test of their love; if they can stand meanness, the rest is easy.

It is sometimes a grave scandal to find fault with those who are trying to please God. We ought to encourage them and even imitate them; perhaps it is the fear of having to imitate them that makes us ridicule them. Anyone who is sincere about helping a neighbor draw closer to God will not scoff at him. We must not forget that the perfect practice of Christ's doctrine is absurd in the eyes of the world. Now why take the side of the world against Christ's loved ones?

Conclusion: Whenever you hear mean things said about a good person, do what you can to come to his defense. If we would

all try sincerely to imitate one another in goodness, and to *rejoice* in goodness, we would soon become very pleasing to God.

Feast of the Assumption

August 15

Suggested Subjects from the Lesson (Ecclus. XXIV, 11-20):

1. Mary, the Tabernacle of Our Lord.
2. Our Lady and Mother Shall Never Cease To Be.
3. Our Lady's Power Established Forever.
4. Queen of the Saints.
5. The Garden Enclosed.

Suggested Subjects from the Gospel (Luke X, 38-42):

1. Types of Our Lady.
2. Sanctification of Daily Work.
3. The One Thing Necessary.
4. The Better Part.

Mary, Our Lord's Tabernacle

Introduction: "He that made me rested in my Tabernacle."

Main Thought: What a stupendous truth it is: God took one of His creatures and was actually born of her!

It's so simple to say, so completely beyond human understanding, yet so perfectly true. Remember the Creed: "Born of the Virgin Mary." Mary, a creature like us, was His tabernacle. He took His sacred flesh from her; and the flesh He took from her was crucified for our salvation.

Then, in her own time, our Lady died. What would Her Son do? Leave her in the grave? His Tabernacle? No, with all the assurance of Christian belief and tradition and reasoning, we know that He took our Lady, body and soul, after her death, into Heaven. Of all the relics in Christendom, Mary's body would have been venerated from the moment she died; not only has her body never been found, but a tradition going back to the days of the Apostle makes us sure that it is now united with her beautiful soul in heaven to the great delight of her Son, the angels, and the saints who have come up from the earth.

Conclusion: Mary, our Lord's tabernacle, is venerated this day in heaven; and all of us here on earth rejoice with her in her crowning. She suffered as no mother ever suffered, she bore richer Fruit than any mother ever bore, and she is crowned in greater glory than any mother was ever crowned. This is her day and ours, for she is Christ's mother and we are her children!

Thirteenth Sunday after Pentecost

August 19

Suggested Subjects from the Epistle (Gal. III, 16-22):

1. God Never Fails In His Promises.
2. Instruction on the Virtue of Hope.
3. Christ's Law of Love.
4. Obeying God's Law out of Love.

Suggested Subjects from the Gospel (Luke XVII, 11-19):

1. Healing Grace.
2. Sacrament of Penance.
3. Prayer for Forgiveness.
4. Hatred of Sin.
5. The Law of Gratitude.

The Law of Gratitude

Introduction: The nine lepers were just thoughtless, perhaps; but that is ingratitude.

Main Thought: Gratitude is politeness, both earthly and heavenly.

Anyone who has developed an habitual attitude of being thankful usually has many other virtues too. You hear so many people complaining of the lack of gratitude in the world; most of the time it is just thoughtlessness. But what hurts is that one who should be grateful can forget so easily. Sometimes you meet people who expect too much gratitude; they think everyone is beholden to them for almost everything because they have done one or two favors for them. But these are rather rare, and, unfortunately, ungrateful people are not rare.

Gratitude is just politeness. Even a few words will be enough to indicate the spirit of gratitude. Some people make it a principle never to say "thank you." It hurts them to admit they have received a favor. That is why I say gratitude indicates the presence of other virtues. It seems so natural that one cleansed of leprosy should throw himself at our Lord's feet. And ingratitude seems terribly unnatural. Surely Christianity has taught us enough politeness to make us grateful. Even the world's etiquette books show you how to be grateful.

Conclusion: Just to make sure, let us thank our Lord this morning for all He has done for us. Think how good He was to make us Catholics; and what about His mercy when we fell into sin. Think prayerfully of all those to whom you should be grateful: mothers, fathers, relatives, friends. Take an opportunity sometime soon to express your gratitude to them. It does so much good! And it can help to make us holy!

Fourteenth Sunday after Pentecost

August 26

Suggested Subjects from the Epistle (Gal. V, 16-24):

1. Struggles between the Spirit and the Flesh.
2. The Disorderly Heart and Mind.
3. Self-control.
4. Moderation in All Things.
5. Habitual Sinners Will Probably Never Repent.
6. The Virtues Which Come from Self-control and Vigilance.

Suggested Subjects from the Gospel (Matt. VI, 24-33):

1. Allegiance to Christ.
2. Complete Interest in the Cares of This World.

3. Use of Creatures for God's Glory.
4. Value of the Soul.
5. Sanctification of Labor.
6. Dependence upon God.

The Disorderly Heart and Mind

Introduction: You frequently find people "who mean well" in a very disorderly state of soul. "They do not the things that they would."

Main Thought: A disorderly state of soul comes from thinking habitually: "Some day I'll get everything straightened out."

Really every day gets worse and "some day" never seems to come. St. Paul is talking about the war between the spirit and the flesh in his letter this morning. That war goes on every day; it will never be won by waiting; only by fighting. The "flesh," as St. Paul calls it, is always clamoring for something it shouldn't have; and the more it is pampered, the more demanding it will become. Don't imagine there will ever be a day when it will quiet down. If it isn't one thing, it's another. Now when people say to themselves: "I'll straighten everything out some day," they mean that while they lack the courage to mortify and control themselves today, they will start in when it is not so difficult to mortify and control. Well, that time will never come, and so the disorder goes on from day to day—right to the end. It's pitiful.

Conclusion: The best way to overcome this state of mind and get ourselves into good control is to pinch a little harder each day. Don't let us be easy on ourselves, or the flesh will get the upper hand. The big thing is to get a taste of the joy of self-control. Look for the things of the spirit first; for God's truth and His beauty and His goodness. Is it any wonder the Gospel says everything else will be added after that: what else is there to add! When we seek always for those things, we have perfect order and perfect command over the flesh.

Fifteenth Sunday after Pentecost

September 2

Suggested Subjects from the Epistle (Gal. V, 25-VI, 10):

1. Spiritual Mindedness.
2. Good Advice and Example.
3. Meekness.
4. Helpfulness.
5. Distrust of Self.
6. Vanity.
7. Sowing and Reaping.
8. Charity among Catholics.

Suggested Subjects from the Gospel (Luke VII, 11-16):

1. Bereavement.
2. Attitude towards Death.
3. Love for the Future Life.
4. Our Lord's Compassion.
5. Rising from Sin.

Bereavement

Introduction: There are many aching hearts like that of the

widow. We don't want to open old wounds, but there are so many today who are distracted by the loss of loved ones—especially sons who went to war but did not return.

Main Thought: What would we ever do without our faith to comfort us in times of severe trial!

Death is a terrible thing: more for those who are left behind, however. We became so attached, and then the grievous loss! It distracts us: tears us in two. In these days we need to look into our Lord's face as the Widow of Naim did. Perhaps He will not reach out and give us back our loved ones, but He will soothe our heart. He will remind us that His Mother had to give Him up for our salvation, and He will remind us of how bravely she did it. The Apostles too; they must have been completely broken by our Lord's death. Think of all their hopes in Him! And they forgot about His resurrection. Some French artist has painted an unforgettable picture. It is called "Holy Saturday." It shows the Apostles standing around in the upper room the day after Good Friday. They look utterly lost and dejected. They don't know where to turn. Perhaps their grief would not have been so terrible if they had remembered that our Lord said He would rise again. So when we have to go through a wrenching bereavement, we must remember first what our Lord said: "I am the resurrection and the life; whosoever believes in Me, even though he be dead, shall live."

Conclusion: We must all do what we can to comfort one another in these sad days. Give spiritual consolation; it means so much. Comforter of the afflicted, pray for us!

An Apostolic Pug

A practical and discriminating use of fear, in a physical sense, is sometimes necessary to bring good out of evil.

Fr. D., hurriedly summoned to attend a dying woman, found himself blocked at the front door by her bigoted husband who flatly refused to let the Romish priest in even to see her.

The situation was acute. The priest had the Blessed Sacrament with him, the woman was dying; but there was nothing to be gained by a long and losing argument, so the priest withdrew.

Returning in a few minutes, accompanied by a large and locally well-known pugilist with whom he happened to be friendly, he again rang the bell. The angry husband jerked the door open, at the same time letting loose a flood of profanity.

Without heat, the prizefighter laid a brawny hand on the other's outraged chest. "Fr. D., to see the missus," he said mildly. There was no further resistance.—**"Art of Persuasion in Pastoral Theology," by Rev. Henry D. Buchanan**

MAGAZINES DISAPPROVED BY THE NATIONAL ORGANIZATION FOR DECENT LITERATURE

AUGUST, 1945

For the Information of Committees and Dealers, but Not for Publication

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

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Army Post
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Authentic Detective Cases
Beauty Parade
Big Song Magazine
Booby Trap
Brevities
Breezy Stories
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Confidential Detective Cases
Comedy
Complete Detective
Crack Detective
Current Detective
Cutie
Detective Book
Dizzy Parade
Eyeful
Fact Detective
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Fun
Fun Frolic
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Gal Parade
Gaiety
Gay Book
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Human Detective
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Popular Psychology Guide
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Secret Detective Cases
See
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
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Story
Strength and Health
Tales of Army Love
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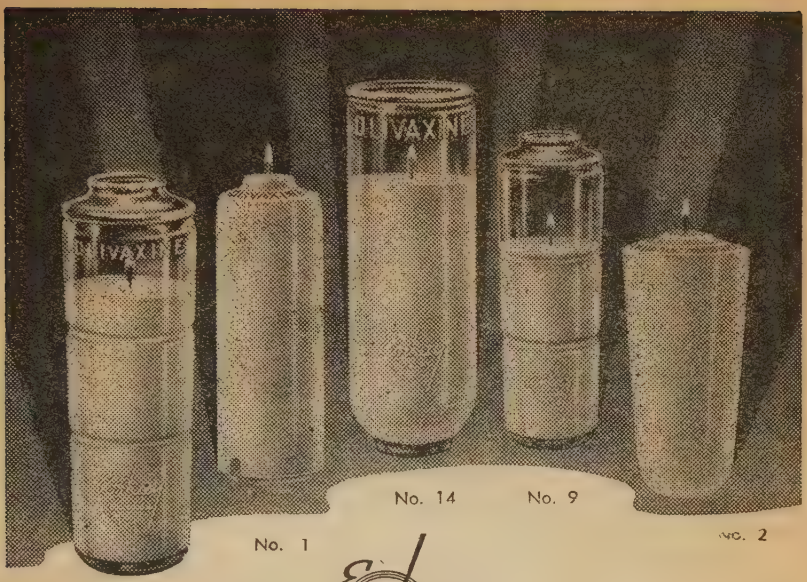

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(Continued from page 6)
are placed in the hands of a personnel expert, who takes into account the indecision and tenseness often immediately consequent on seminary days, and helps the priest moderator to place them in lucrative and dignified positions. Sometimes the more talented are directed to higher studies, and scholarship opportunities are given them. Whatever maladjustment in the world is left after those first efforts should certainly be taken away by the round of spiritual and social events which the men of the Morgan Fraternity enjoy together."

The Fraternity has a speakers' committee always ready to provide an informed and zealous layman whenever he is needed. They also have a military service committee for keeping in touch with boys in the Service.

Results?—"Today, the 'spoiled priest' sits in the legislative chamber, on the professor's rostrum, in the executive's office. One of them, sitting as judge in a high court, gave forth a fearless decision, which barred from New York City College a prophet of immorality."

Msgr. McMahon estimates no less than 40,000 ex-seminarians in the country. These are generally high types, since, as he says, "only souls naturally and supernaturally good could ever have coveted an ambition as high as the priesthood: only minds open to holy thoughts and lofty ideals could ever have found satisfaction in it; only hearts that were sensitive to the sacred beauty of Christ's Church could have once yearned for the Chalice of the Master."

Msgr. McMahon and the officers of the Morgan Fraternity are anxious to spread their apostolate. Letters may be addressed to Msgr. Thomas J. McMahon, S.T.D., Catholic Near East Welfare Association, 480 Lexington Avenue, New York 17, or to the Morgan Fraternity, Cathedral College, 555 West End Avenue, New York City.

The Case of the Mercury

YOU may have noted an article in the June **Mercury** which got under your skin. It was entitled simply **The Legion of Decency,** and was written by a certain Russell Whalen, therein described as a newspaperman, author of **The Flying Tigers,** and producer of films and radio shows for United China Relief. Mr. Whalen has done a damaging job and utilized an increasingly popular technique, a type of argument which runs formally something like this: "You are fundamentally a very sweet character; it nearly kills me to have to point out that you are nevertheless a public enemy."

Well, it is not our purpose here to offer a refutation of Mr. Whalen's article. We presume in that case that we would have to point out in turn that Mr. Whalen is unwittingly an enemy to the public. Much as we love him, he would let down the bars once more to indecency in the movies and once more we would have to see our kids wallowing in moral mud.

To come back to our objective—we would like to adduce this article as another instance of how good and evil commingle today in the pages of our press. Last month we cited the case of **The Reader's Digest,** through which, we said, there runs an undercurrent of wholesome Americanism, yet which is vitiated by occasional (even

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rare) instances of immoral, illogical, anti-Catholic thinking.

The case of **The American Mercury** is roughly similar. It is a case of half a loaf being better than none.

Aggressively on the side of religion in the battle against Red Fascism, it slugs away month after month with trenchant articles by Chamberlin, Lyons, and other authorities on Communistic Russia. Eugene Lyons, formerly editor of **The Mercury**, was an ardent worker for Communism for years till he had his eyes opened—forced open—to the blinding light of disillusionment. His "Assignment in Utopia," "Stalin, Czar of all the Russians" and "The Red Decade" are on both the Red and the Pink **Index Librorum Prohibitorum.** So is **The Mercury** itself. Like **The Reader's Digest** it is the subject of constant Communistic attack.

Now shall **The Mercury** be condemned in toto for an article like this one on the Legion of Decency or for other occasionally offensive views, as, for example, those expressed by Dr. J. H. J. Upham in the February '44 issue? We think not. Here, again, we are not in favor of pouring out the baby with the bath water. Let us protest firmly, charitably, and above all, cogently; let us have our "say" in presenting the Catholic antidote; but let us work together wherever possible. The enemy's policy, remember, is "divide and conquer"; it is diabolically effective.

True Charity

TWO distinguished visitors called at Old St. Mary's on July 7: the Very Rev. Pierre Boisard, Superior General of St. Sulpice, and his distinguished companion a well known missioner from China, Pere Jacquinot, S.J. They came on a mission of charity to the United States, representing the International Committee of Catholic Chaplains, which His Holiness Pope Pius XII has established with headquarters at Paris, and to which he has entrusted a not inconsiderable share of the burden of war relief.

The Holy Father wishes Catholic charity in behalf of prisoners, deportees, forced workers, etc., to be represented in the name of the universal Church, regardless of differences in nationality, race or creed. To this end he wants Catholic efforts to be unified. The work of the I.C.C.C. will be to group into an organized instrument Catholic efforts towards social relief wherever they may be, and thus to insure smooth and efficient participation by all countries.

The Mail Bag

OUR mail bag usually holds a wide assortment. (By the way, our correspondents are invariably constructive and kind — many thanks.) One of the best letters we have had recently came from Monsignor Belford of Brooklyn. It was extremely brief but exquisitely to the point. Monsignor Belford simply informed us that he would like to sustain the expense of sending a correspondence course in Catechism to a dozen non-Catholics, whom Father Fallon would designate. We put him in touch with Father Fallon to the mutual satisfaction of all concerned!

Perhaps you may remember that practically the only obstacle to an almost unlimited spread of correspondence Catechetics is a lack of

sufficient funds. Father Fallon wrote us in April that he is afraid to give this service further publicity lest he be unable to meet his resultant obligations. (Every contact with a non-Catholic costs something over 75c.)

In view of Monsignor Belford's generosity we feel an urge to quote those blessed words "vade et tu fac similiter." Anyone susceptible may write to the Rev. L. J. Fallon at 4422 Lindell Blvd., St. Louis 8, Missouri. If still not "susceptible," please re-read Father's article in the January issue of **The Priest.**

In Passing

THOSE of you who read and enjoyed Father Larkins article on the enthronement of the Sacred Heart will be interested to know that Father Larkin has recently conducted a very successful campaign in New Orleans. Christ was recently enthroned in every classroom and prominent place at Xavier University, the first such ceremony to take place in a colored college or university.

Correspondence

They Do Talk

Editor:

I heard a lot about **The Priest** during the retreat,—despite the rule of silence which obtains during the retreats. I was surprised by the number of men in the Buffalo Diocese who get it. Six months is a short time in which to have gained such coverage. I feel as if **The Priest** will be **The** clerical magazine in another year. The priests seems to think so too.

Currente Calamo is universally liked, for its cryptic coverage. The

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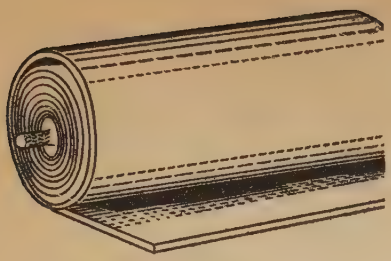

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majority of the priests also mentioned the fact that they would like to see both title and author on the front cover.

N. L.

Physicians' Ethical Problems

Editor:

The obligation of observing the moral law in its relations to medical practice does not rest upon the Catholic physician alone; but indeed upon every practitioner. However, the obligation should be especially recognized and observed by all who have been blessed with the gift of Faith.

The question unfortunately may be fairly asked: do Catholic medical men generally have an adequate familiarity with the principles and applications of moral law in everyday practice? It is my conviction that many do not have such knowledge. An analysis of the educational backgrounds of many of our Catholic physicians will disclose that a large percentage have had no formal religious training at any time in their lives, other than home instructions and possibly Sunday School. This is true of many men who are very regular in their personal religious practice, and who lead most exemplary lives.

I venture to make these assertions on the basis of thirty years of active and diversified practice. In consultation especially it is at times apparent that a definite lack of knowledge exists relative to the underlying principles of the Church's decisions. These problems most often arise in obstetrics; but

in every field of medicine and surgery ethical problems will at times be present.

Organized Assistance

It appears to me that the most hopeful method of correcting this situation is through an organization of Catholic Physicians sponsored by the Bishops of our Country. I make this statement with some trepidation, as I realize that there are already too many medical societies. I am also aware that in a number of the larger cities there is a branch of the "Catholic Physician's Guild." If I am not mistaken these Guilds are soon to be taken under the wing of the Catholic Hospital Association.

Yet it is my conviction that such existing organizations are not sufficient. In the first place the need is present not only in the large cities, but in the smallest hamlet and in every part of the country. Furthermore, the greatest sphere of influence would be achieved by a plan sponsored by the Bishops, and introduced into each diocese by its respective Ordinary.

Naturally many difficult problems would arise. It is questionable whether anything definite could be done during the period of the war. However, a few problems or obstacles can be anticipated and considered.

Would such a plan be welcome? Probably only a rather small minority of physicians would respond at once. However, with time, I believe success would come. It is my feeling that the organization should be diocesan in form rather than parochial. The officers should be laymen, but always working in cooperation with the Bishop. I feel it would be wise to limit the financial obligation of each member to

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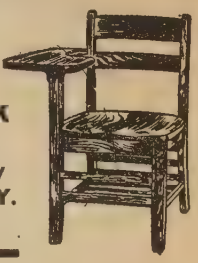

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an amount necessary to cover the running expenses. The group should not be a vehicle for raising money.

As to the plan of operation, a most important function would be the publication of an official organ to carry the message to every corner. The Catholic position on all pertinent subjects could be discussed by clerical and lay authorities.

Another form of activity would be to arrange meetings in various points — even in small centers. These meetings should be spaced at fairly long intervals. The diocesan officers would supply speakers. These might well represent both the clergy and the profession. To these meetings the members of the local county medical society could be invited, also dentists, nurses, and pharmacists. The attendance of physicians who are not Catholic would be especially desirable. Many of these have very erroneous conceptions of what the Church teaches, as well as what the Church does not teach.

Non-Catholic Consideration

In this latter connection, however, I should mention that some non-Catholic medical writers have been at great pains to respect the Catholic position. As one example, the authors of some texts on obstetrics give careful instructions as to the method of private baptism of infants in danger of death. These authors advise that when ethical problems arise in Catholic families one should invariably call a priest in consultation. It is worth noting also that the science of obstetrics has so advanced that certain types of treatment contrary to Catholic teaching, which were commonplace twenty-five years or

Correspondence

more ago, are now rarely indicated even from a medical viewpoint.

Let me close with the statement that not infrequently the particular problem faced by the patient and physician is difficult to solve. The law or decision of Holy See may appear definite, but the application to the particular case is not always so simple. In this case and in many other phases of the medical profession a diocesan organization of Catholic physicians should prove helpful. I hope and trust that this humble proposition will merit attention.

John M. Higgins, M.D.
Sayre, Pa.

How a Parent Views It

Editor:

The preservation and sanctity of the family is most vital and is rightly the concern of the hierarchy and should be the concern of every practical Catholic.

Sometimes I wonder if we are as courageous in fighting economic practices that tend to disrupt the home, as we have been in fighting moral practices that so disrupt. For instance, one seldom hears a sermon against amassing debts for maintaining the so-called "American Way of Life" or in other words "keeping up with the Jones family".

I believe that abstaining from meat on Friday certainly tends to build character, but I also believe that denying oneself a new radio or car, when the buying means the assumption of a debt out of proportion to the income, or bought at the sacrifice of every day needs, is also character-building.

In the days of our youth, the Church taught this, and we did not seem to have such discord in fam-

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ily life as we now have. And surely, these principles must be inculcated in children at a tender age and fostered throughout the educational period if we expect the grown man or woman to consider them seriously.

I have never heard a voice raised from the pulpit condemning the "partial payment" plan, but I believe that this "pay-as-you-use" system undermines family life. Certainly a pregnancy strikes fear into the heart of a wife whose husband has his pay-check spent many months in advance much more than it does to a wife whose family pays as it goes, even though many luxuries must be delayed or foregone.

Neither have I ever heard a sermon upon the sin of usury, which I always thought was charging excessively for the use of money, although the modern version seems to think that usury only consists in charging more than the "legal" rate of interest. The recent Michigan expose showed that finance companies even bribed legislators to fix legal rates, I believe.

I know that the Church may think that such matters as birth-control and others tending to break down family life should be considered only from a moral angle, but too many Catholics feel that they must consider it from an economic angle, and it puts a great strain upon many of them when the mails constantly carry into the home pamphlets urging easy credit (at high interest rates), when the "American Way of Life" seems to mean keeping up installments upon luxuries worn out before they are paid for, unless that Catholic is taught from youth the dangers of running into careless debt from a moral as well as an economic angle, and unless the great voice of the Church has shown that that institution certainly does not condone practices based upon a practical interpretation of usury.

Permit me to add that I know this is not the real attitude of the Church and that I have some slight knowledge of the encyclicals of Pope Leo and the real attitude of the Church towards the problems of the common man.

But we are told that Stalin derives much of his present success by being practical and I believe that it is clearly within the province of the Church to speak out practically as much against the economic practices that tend to disrupt family life as against moral practices having the same result.

Frankly, I believe two or three sermons a year from every pulpit upon unwise debt and usurious methods, as well as the desirability of building character through denial of luxuries, would be in order. Also that our children should be taught of such things early in life.

And I believe the voice of the Catholic Church is the only one fearless enough to do this, as too many other institutions must think of such matters as gifts and endowments.

Finally, I would rather have a modest Church and school in which our people are taught those things that lead to a happy, God-fearing life than I would a massive Church and school, if the latter must come with a congregation judged from the furs worn, the cars driven and the evil economic practices condoned.

Yours respectfully,
A Parent.

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